



The Improvement Era

SEPTEMBER, 1943

VOLUME 46 NUMBER 9

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



1917 ☆ COOKIES FOR A CORPORAL ☆ 1943

Kitchens and appliances have changed a lot in 25 years . . . but some things have not changed. Newly-won "stripes" and furloughs still call for celebration; and Mom's cookies include the same ingredients, not forgetting the two most important of all: *pride and love*. ☆ Another thing that has not changed is the overwhelming preference of

American home-makers for one cooking fuel . . . quick, dependable, economical *gas*. And indications are that daughter, like mother, like grandmother will carry on this tradition in her own post-war home . . . with an even finer, more efficient range of course, but with the old reliable, *always modern* fuel.

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IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE Kurile Islands, which extend northeast from Japan to the Russian Kamchatka Peninsula, consist of thirty-one volcanic islands. The two southernmost have coniferous forests and fishing villages. The other islands are practically uninhabited and have only tundra vegetation with plenty of fogs in summer months. The northernmost, Paramushiro, is about 750 miles from Attu Island in the Aleutians.

CARBOHYDRATE food such as sugar, potatoes, and other sweet and starchy foods may not be necessary as food. Extended experiments on rats at Johns Hopkins school of medicine revealed that a purified diet containing all essential vitamins, minerals, protein, and fat, but no carbohydrates, resulted in active, normal rats.

PENICILLIN, a new drug produced in soil mold, is about one hundred times as effective as sulfanilamide for combating infection, and far less toxic. It has not yet been possible, however, to produce it in large enough quantities for general use.

SPUN glass is being used instead of silk and gut in sewing tissue together after surgery.

OVER three thousand types of synthetic rubber of varying properties have been made in American laboratories.

TO use, airplanes cost their weight in gold. The saving in operation costs, during the lifetime of the large planes in airline service, for an ounce less weight of the plane is equal to the value of an ounce of gold.

THE Pomo Indians of California make baskets with designs only one-tenth of an inch in diameter.

THE free-swimming, microscopic dinoflagellates, on the borderline between plants and animals, may multiply to as many as forty million per quart. With this many the ocean may have a deep rust color for miles and present a luminescent sea at night.

DR. STEPHEN ROTHMAN has found that para-amino-benzoic acid, one of the B vitamins, is the cause of sunburn and can also be used to prevent it. This chemical constituent of body cells absorbs ultraviolet light to cause sunburn. If it is first irradiated with ultraviolet

(Concluded on page 516)

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The Improvement Era

"The Glory of God is Intelligence"

SEPTEMBER, 1943

VOLUME 46 NUMBER 9

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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The Cover

THIS montage, the work of Charles Jacobsen, emphasizes the joy of the harvests which have been patiently husbanded and garnered in grain elevators erected by the church.

WHERE IS IT FOUND?

Scripture Quotation Quiz

RECENTLY we had occasion to check some quotations. We discovered that we were pretty uncertain about the source of many passages we thought we knew.

Following are references basic to Mormonism. How many can you identify?

1. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."
2. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."
3. "This is my Beloved Son. Hear Him!"
4. "And truth is knowledge of things as they are, and as they were, and as they are to come."
5. "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."
6. "As man is, God once was; as God is, man may become."
7. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."
8. The Articles of Faith
9. The sacramental prayers
10. The name of the church

(Answers may be found on page 522)

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THE IMPROVEMENT ERA

WHEAT *for Storage*

CHURCH WELFARE BULLETIN NO. 6

IN considering the problem of the storage of wheat, the following points should be kept in mind: The quantity, the variety, the condition at the time of storage, the grade, the cleaning, the container, the storage, and the later care of the wheat. These will be taken up and discussed in their order.

1. *Quantity.* The approximate quantities of grain required for one year are as follows:

Person	Pounds
Children	
9 to 12 months	70
1 to 3 years	70
4 to 6 years	140
7 to 9 years	182
10 to 12 years	238
Girls	
13 to 15 years	252
16 to 20 years	196
Women	
Moderately active	252
Very active	308
Pregnant	196
Nursing	196
Boys	
13 to 15 years	322
16 to 20 years	434
Men	
Moderately active	308
Very active	602
Sedentary	252

2. *Variety.* The best wheat for storage is dark hard winter wheat, or dark hard spring or Marquis wheat.

3. *Condition.* The condition of wheat is very important in determining its storage. (a) It should be dark, hard, vitreous kernels. (b) The moisture content should be 10½% or less. This is very important. Insects are unable to reproduce in clean grain with a moisture content of 9% or below. In fact, the rice weevil, the lesser grain borer, and a number of the primary insect pests of stored grain rarely survive for more than a few weeks in grain at this moisture level. Conversely, many of the so-called "bran bugs," of which the confused flour beetle is typical, are able to survive for long periods in grain with a moisture content as low as 7%. They do not reproduce, however, unless the moisture content is above 9%. (c) The higher the protein content, the better the storing qualities of wheat. In no case should the protein content be less than 11%.

4. *Grade.* The wheat for storage must be grade two or better, and weigh not less than 58 pounds per bushel.

5. *Cleaning.* The wheat must be thoroughly cleaned so that it contains no weed or other seeds, wild oats, broken kernels, or any foreign matter. The presence of these in wheat makes it very susceptible to spoilage and the increase of insect pests.

6. *Containers.* Any kind of container (Concluded on page 565)



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It Had To Be Kept Cool!



There were no automatic refrigerators in those days. Dairy farmers used spring houses, or ice, cut from ponds in the winter and put up in sawdust-strewn ice houses, to cool their milk.

And they knew they had to cool it—to 60 degrees or lower—if they wanted to sell it to the newly-established Sego condensery in Cache Valley. That was one of the rules set up by this pioneer evaporated milk company at the very beginning—in 1904.

Technical methods have made great progress since those days. And as each new method or facility came along, it was adopted by the makers of Sego Milk further to safeguard its quality.

Moreover, the company from the very first encouraged and aided the improvement of milk at the source. It helped farmers get better cows. It enabled them to get better cows—and to have a better living, too—by providing a better market for their milk.

Today this pioneer evaporated milk—Sego Milk—improved far beyond the knowledge or the dreams of its founders—enriched with precious sunshine vitamin D by irradiation—is the favorite brand in homes all over the West.



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TELEFACT

OUR EGG SUPPLY INCREASES



EXPLORING THE UNIVERSE

(Concluded from page 513)

light and injected under the skin, rendering results, but not with other substances previously suspected. An ointment containing the chemical if applied on the skin absorbs out the burning rays before they reach the flesh.

THERE are now thirteen vitamins which have been established, of which eight are members of the B group.

NON-RUSTABLE screens of nylon have been made. The screen is flexible, and can be given any color by adding the pigments to the molten nylon. If a hole is made by pushing a sharp object through, such as a pencil, the hole can be closed by just running the fingers over the displaced strands.

MAGNESIUM, which burns easily in a flame, can be electrically welded if a stream of helium is kept flowing over the metal to keep away the oxygen.

HOMES in a few years may have projectors built into the walls, with just a one-inch lens visible, throwing a variety of color or scenic pictures on the walls changeable to fit the moods.

HALF the people of Japan are still farmers. Half the people live in the agricultural towns of from two to ten thousand people.

ALL new trumpets (they're not called bugles officially now) will be made of a plastic "Tenite" instead of brass. It weighs one pound instead of two, is hard to break and will not dent. Further advantages are that it does not need polishing or warming up on cold mornings.

ZOTOBACTER bacteria and the common green alga protococcus have been found in sun-dried bricks or adobes where they existed for eighty years in a half-dried out condition before given a chance to grow again by Dr. Dean A. Anderson.

TELEFACT

WAR AND DEPRESSION AFFECT CONSTRUCTION

(NEW DWELLING UNITS IN NON-FARM AREAS)





Here is one style of food store . . .

The main job here is waiting on folks. You



tell the clerk what you want and he goes around the store and gets the things for you.

Naturally he can take care of only one customer at a time and wait on just so many customers a day.

So it is plain to see that this kind of store requires more help per customer—and uses up much more manpower than the self-service

Safeway method does.

Here is the Safeway plan:

You come in and you wait on yourself.

You pick out what you want, exactly.

By saving manpower in the store it directly helps cut down the cost of getting food from the farm to the consumer.



The men this method saves are free to help build planes and ships—and to work on farms.

In the store, the Safeway plan of food distribution saves money and

men in a whole lot more ways, too.

The Safeway idea of cash-and-carry saves de-



livery trucks and bookkeepers, for instance.

So right at the store—just as elsewhere along the way from producer to consumer, Safeway people have pioneered in making food distribution more efficient.

For 27 years these efforts have helped increase the farmer's



share of the consumer's dollar. Boosted consumption. And offered consistent savings to consumers.

Today, this more efficient food distribution system is a national asset. *In war or peace, everybody benefits by the straightest possible road between farmer and consumer.*

. . .

Since you buy foods as well as produce them, you stand to benefit doubly. We invite you to shop at your Safeway for one full month . . . and compare what you save.

SAFEGWAY

**LIKE A LETTER
FROM HOME!**



IT'S LIKE a letter from home to see Morning Milk on the shelves of California grocers," reports a Utah soldier stationed on the Coast. Thousands of intermountain folks are proudly discovering that this Utah-owned, finer-flavored evaporated milk is one of the most popular foods offered by grocers throughout the 11 western states!

**Your Own
MORNING
MILK**

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"WHEAT FOR MAN"

TODAY wheat has a world market. It is the chief cereal crop of six hundred million people.

About twelve thousand wheat seeds make a pound of unground wheat. By modern methods a pound of unground wheat will make ten ounces of flour or one pound of bread.

Wheat has had a place in man's diet for at least five thousand years. Dried wheat grains have been found in the earliest known homes of men, the ancient Swiss lake dwellings. The first cultivation is supposed to have taken place near Babylon in the valley of the Tigris and Euphrates rivers. Of this there is no proof. Chinese legends claim that the seed was a direct gift from heaven and that it was grown in China three thousand years before the Christian era. It is mentioned in the early records of the Bible as Solomon's gift to the King of Tyre. . . . Egypt was the wheat center of the world from the days of the Pharaohs through the Roman era.

The Romans fought many wars with neighboring countries in order to steal their wheat at harvest time. Conquered nations were forced to send wheat to Rome as a tribute or tax. The men defeated in battle were taken back to Rome as slaves. Many of them were forced to work as millers and bakers.

The earliest colonists in America brought wheat seed with them. . . . Wheat did well along the Atlantic coast until the Revolution. Then a fly was brought into the country accidentally by the Hessian soldiers. The flies destroyed most of the grain. The grain farmers moved west of the Allegheny Mountains looking for country in which the Hessian fly could not live. Ohio became a leading area for wheat growing.

Anciently, in threshing, the sheaves were carried from the field to the threshing floor. Often this was simply a level piece of ground near the wheat field. Donkeys, oxen, or other animals were driven over the wheat

until their hooves broke the husks. Later a sledge was made from heavy planks. An animal dragged the sledge around the threshing floor of stone or earth until the seed was separated. The straw was lifted away by crude forks. The chaff or light husks were blown away by the wind or by the breeze from hand fans.

The grain was then stored for later use. In Egypt the storehouses were built of Nile mud which the hot sun baked into hard clay. In India the grain was stored in pits in the ground.

In the United States a hundred years ago a four-pound loaf of bread cost more than a laborer could earn in a day.

A Roman historian tells us that the Gauls, living in the area which is now France, tried a machine reaper. They set a bar with knives and fastened it at the front of an ox-cart. When they drove the cart into the ripe wheat the knives tore the seed from the grain.

In 1831 Cyrus McCormick, a young Virginia farmer, made the reaper which was to revolutionize wheat growing. His first reaper enabled two men and a team of horses to cut two acres of wheat in an hour. Two laborers with scythes or eight peasants with sickles would have taken a whole afternoon for the job.

Before the days of the machine reaper each community grew its own wheat. Then the small farmer with the help of one person, possibly his wife, could cut enough wheat in the average harvest to feed ten people with wheat for a year. Later a man could with one horse-drawn reaper, harvest enough in eight or ten days to provide four hundred people with wheat flour for a year. Today with a tractor-binder he can cut three and a half times that much.

A modern storage elevator in such a city as Buffalo may hold as much as six million bushels of wheat.

Source: *Wheat For My Bread*, by Jane Dale. Published Artists' and Writers' Guild, Poughkeepsie, New York.

Still a Church best seller:

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By President Heber J. Grant

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384 pages

THE IMPROVEMENT ERA
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Bethlehem, the Holy City, where, in the spiritual sense, the world's "Bread of Life" was born, means "House of Bread" (Hebrew). And significantly, primeval wheat, from which came our cultivated wheat, has been found growing wild only in the surrounding Holy Land.



For Gardeners • HOME STORAGE OF FRESH FRUITS AND VEGETABLES

By ROBERT H. DAINES

Associate Plant Pathologist,
New Jersey Agricultural Experiment Station

DURING the past year increases in the price of food, point rationing, and the possibility of actual shortages have convinced many of the advisability of processing or storing fresh fruits and vegetables for winter use. The home storage of a good assortment of fruits and vegetables not only assures a family of a dependable supply of nutritious food, but it will also relieve somewhat the overloaded transportation systems during the winter months. Since it is important that no food be wasted, the over-storage of perishable foods, especially in unsatisfactory storage quarters, should be avoided.

There are certain essentials for the successful storage of fruits and vegetables which must be observed: all plant parts to be stored should be sound and properly matured; the storage should be maintained at the proper temperature and humidity; all fruits and most vegetables should be kept dry during storage; the storage should be kept sanitary and free of rodents.

STORE SOUND PRODUCE

The importance of sound plant parts for storage is usually not fully recognized. It is through mechanical injuries such as those produced by insects and also through diseased areas and bruises that most storage decays start, and much water is lost. This excessive water loss may result in early and pronounced shrinkage. Since mechanical injuries should be avoided, only sound products should be selected for storage, and these products should be handled with care during the harvesting and storage process. Since some vegetables, such as sweet and Irish potatoes, skin excessively if handled while wet, a good precaution is to avoid harvesting during wet periods and to allow damp root crops to dry, after digging, before placing them in containers for transporting to storage.

Although proper maturity is of value for the best keeping quality of most stored crops, it is especially important that squash, pumpkins, and apples be properly matured. Although squash and pumpkins should be well matured, apples should not be over-ripe.

TEMPERATURE AND HUMIDITY IMPORTANT

The best temperature for storing various fruits and vegetables vary; squash, pumpkins, and sweet potatoes require a rather warm storage, whereas nearly all kinds of produce store best at temperatures between 34 and 38° F. When the temperatures fall below 32° F., freezing may occur, or when held above 40° F. rots, sprouting, or shrinkage may be excessive.

Heavy losses frequently occur to fruits and vegetables during the storage period because of a lack of sufficient moisture in the air in the storage quarters. Stored plant parts naturally lose some moisture, but when the storage place is too dry, these losses are so great that they cause excessive

shriveling and at the same time a marked deterioration in quality. With the exception of onions, squash, pumpkins, and dry seeds, as peas and beans, a relatively moist air is desirable. Air having a relative humidity of 85 percent will probably approximate best conditions for the majority of stored produce. Any evidence of wilting indicates the desirability of increasing the atmospheric humidity.

STORAGE FACILITIES

Although good home storage quarters are common in rural areas, ideal storage facilities for most crops are not available in many city homes.

STORAGE FOR LOW TEMPERATURE AREAS

Insulated Room in Basement or Outdoor Cellar. Perhaps the most satisfactory all-around type of home storage is an unheated cellar or basement, or better still, a room located in the basement or an outdoor cellar that is sufficiently well insulated to insure against excessive high or low temperatures. In order to maintain desirable temperatures, the storage should contain one or two windows or in the case of an outdoor cellar, an outtake flue, for ventilation.

A thermometer should be provided with a thermocouple to enable the operator of the storage to maintain, by ventilation, the temperature between 34 to 38° F., if possible. Ventilation should occur only when the out-of-doors temperature is lower than that in the storage, and when the temperature in the storage is above the temperature desired. Before the storage temperature falls below 34° F., the windows must be closed. When the outdoor temperature falls below 32° F., considerable care will need to be exercised in ventilating the room in order to avoid low temperature injury.

A dirt floor, or sand which is kept moist, placed over a concrete floor will provide moisture for the air which will aid in reducing the shrinkage of the stored produce. Where the floor is moist, stored products should be elevated by the use of a false or slatted floor.

Warm Basement. A warm basement provides good storage for such vegetables as sweet potatoes, squash, and pumpkins, since they require warm storage quarters. The coolest parts of such basements will, in most cases, be found to provide good storage quarters for onions since they keep best under cool, dry storage conditions. However, the cool part of warm basements is usually too warm and dry for anything except a short storage period (of from one to a few months) for root crops, white potatoes, cabbage, or apples.

Pit or Trench. Apples, white potatoes, root crops (carrots, beets, turnips, rutabagas, parsnips, kohlrabi, winter radish), cabbage, celery, and leeks keep well in this type of storage where sufficient insulation is provided to insure against cold injury. The amount of insulation needed varies with the winter temperatures experienced and with the depth and persistence of the snow cover. Where large quantities of produce are to be stored, and the storage is to be emptied at its first open-

(Continued on page 520)

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FRIEND-MAKER IN AUSTRALIA

A sergeant from Rigby, Idaho, was confined to a hospital "somewhere in Australia." While he was reading the *Improvement Era* one day during convalescence, a soldier passing by his bed noted the name of the magazine and stopped. He introduced himself—a man from Idaho. He knew of other men in the contingent, and soon there were more introductions. The *Era* proved a friend-maker among service men far from home and at a time one of them needed friendship most.

Give your boy the companionship of

THE IMPROVEMENT ERA

For Gardeners

(Continued from page 519)

ing, pit or trench storage is highly satisfactory.

The Outdoor Pit. The outdoor pit is circular to oblong in form, measuring from three to six or more feet in diameter or large enough to accommodate the amount of produce to be stored. A pit six to twelve or fifteen inches or more deep is dug throwing the soil around the outside so that it may prevent water from entering the pit. The bottom and sides of the pit are lined with burlap, salt hay, straw, or other material to keep the roots from coming into direct contact with the soil. The roots are then placed in the pit filling to the ground level at the edge and piling to a point in the center. Building paper, boards, straw, or other material is then placed on top of the stored produce and a layer of two to three inches of soil placed on top to keep materials such as straw, or salt hay from blowing away.

At the top of this pit a straw ventilator about one foot in diameter is placed to allow warm moist air to escape and also to allow the cold to work down into the pit and chill the produce. As cold weather continues and when there is a possibility of frost entering the pit, the straw ventilator is removed, and four to six or more inches of straw or salt hay or other insulating material is placed on top of the soil covering; this material is in turn covered with five or more inches of soil. At this time the temperature of the produce should have approached the freezing point. When removing produce from the pit, a sufficient quantity should be taken to supply the family needs for two weeks or more so that the pit need not be disturbed too often. After the quantity of roots has been removed the pit should be closed tightly to keep the frost from entering.

The Outdoor Trench. The trench is made similar to the pit. Instead of being round in shape it is long and is preferred for the storing of cabbage, celery, and the root crops. After an excavation varying from six to twelve or more inches in depth is made, the bottom and sides are lined similar to the pit. The produce is then placed in the trench and the same protection given as in the pit.

STORAGE FOR MILD TEMPERATURE AREAS
(RARELY BELOW 0° F.)

The Insulated Box. In addition to the types of storage facilities suggested for the low temperature areas, an insulated box, sand box, and other types of storages can be used successfully where only mild winter temperatures are experienced.

For people who live in rented homes, flats, or apartments, and for many home owners, the cost and space involved in the construction of a storage room in the basement make it prohibitive. For this group the insulated box or bin may supply a practical solution to their storage problem, since it can be built at comparatively low cost and can be located in the basement, garage, or some other unheated building. Such a box can be built to fit the space available. However, it is advised that the over-all width of such a box be not less than twenty-eight inches.

An insulated box consists of two boxes, one placed inside the other. The boxes should be tight, preferably of tongue and grooved lumber, with the insulation material packed in the space between the two boxes. At least four inches of insulation is recommended and may consist of dry sawdust, shavings, or ground cork, layers

(Concluded on page 566)

THE IMPROVEMENT ERA

"Where Will I Stand, After This War?"

"The big job is to win the war and get the boys home. But afterwards—will I be ready for Peace, when it comes? Will my family be on solid ground, or will I have got myself into deep water somehow?"

Questions like these face all of us as we are swept along by the wild forces of war. We are laying the ground work right now for what comes later. Let us plan wisely.

This year most farmers will work harder than ever before in their lives. The national farm income will soar to a record-high level. It is war income, and history shows that war prosperity is temporary. War profits must be handled with care!

In the farmer's pattern for Peace, these are sound rules to follow:

Buy War Bonds. Buy them for the duration, and to hold. They are our best investment in America's future and in our own personal future.

Pay Off Indebtedness. Be free of old obligations—ready for the needs of a post-war world.

Avoid Land Speculation. Beware of the gamble that may lead to grief, as it led so many farm families into years of trouble after the last war. Already there are signs that this hard chapter in farm history is repeating itself. Buy only land you can use and pay for.

Grade Up Your Livestock. Take this opportunity to cull out scrub and low-grade animals. Replace the culls with better stock, through breeding, and by use of better sires. Fewer and better animals are more profitable than many mongrels. Scrub cows and hogs demand about as much feed, shelter, and fencing as the best of stock, and take work and time that you can use more profitably. Improve your herds and flocks now and lay the foundation for prosperity in the years to come. * *

In the 112-year history of INTERNATIONAL HARVESTER, five wars have interrupted the march of American farming. Each was followed by wonderful progress. When this global conflict ends, Harvester will face tremendous new problems.

Today we work for Victory, building weapons for the fighting front and for the food front. But we are also able to give some thought to designing new power and equipment, making post-war plans for farming. We pledge to work out our program for Peace with the farmer's best interests always in mind. The management and employees of International Harvester look forward to the day when they can devote all their energies again to the service of this nation at peace.

INTERNATIONAL HARVESTER

America's Leading Manufacturer of Food Production Equipment

Walk to Church

Save... Share... and Serve

S-T-R-E-T-C-H Your Gasoline Coupons

A good oil will help you get better gasoline mileage. Vico Motor Oil puts a thin, tough oil film between all moving parts and does it the instant your motor starts. This reduces friction, helping your gasoline deliver more power to the rear wheels where it counts.

Next time you stop for gasoline at your neighborhood Pep 88-Vico station, have the service man drain and flush the crank-case and refill with fresh, clean Vico—the balanced oil.

**KEEP YOUR
CAR IN
FIGHTING TRIM**



UTAH OIL REFINING COMPANY STATIONS AND
DEALERS IN ITS PRODUCTS

AMERICA'S FINEST OVERALL
SINCE 1853

LEVI'S

THERE'S A REASON—
Others can't imitate LEVI'S!


A NEW PAIR FREE
IF THEY RIP

NON-
SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

ANTHROPOLOGICAL CONFERENCE

By DR. CHARLES E. DIBBLE

ONE of the most progressive and laudable developments in anthropology in recent years has been the sponsoring by the Mexican Anthropological Society of an annual round-table conference. A subject or problem to be discussed is chosen a year in advance, and workers in the field devote much time and effort during the year to the preparation and arrangement of material to be presented.

During a three-day conference the problems are discussed in an atmosphere of friendliness and cooperation. United States anthropologists have responded favorably to invitations, and they now take a very active part in the conference. The meet brings the common fund of anthropological information up to date, clarifies many nebulous theories, and points the way for subsequent investigation.

During August of this year the third annual conference met in Mexico City. The subject for discussion was "The Anthropological Interrelationships between Northern Mexico and the United States." There is linguistic and archaeological evidence of contact between the area which is now the southern part of the United States and the advanced pre-conquest cultures of Central Mexico. This contact has been over two main routes: along the west coast of Mexico into southern Arizona and New Mexico, and along the east coast of Mexico into the Mississippi area. There is abundant evidence that peoples, ideas, and objects moved from Mexico northward and from southern United States southward.

During the past two years research and excavations have been intensified along these two routes. The latest findings on this problem were discussed this year by the leading research workers of Mexico and the United States.

ANSWERS TO SCRIPTURE QUOTATION QUIZ

(Questions found on page 514)

1. James 1:5
 2. Revelation 14:6
 3. Pearl of Great Price, Joseph Smith 2:17
 4. Doctrine and Covenants 93:24
 5. Book of Mormon, Moroni 10:4
 6. Lorenzo Snow
 7. Pearl of Great Price, Moses 1:39
 8. Appended to the Pearl of Great Price
 9. Doctrine and Covenants 20:77-79
 10. Doctrine and Covenants 115:3, 4
- THE IMPROVEMENT ERA

Promise of Peace



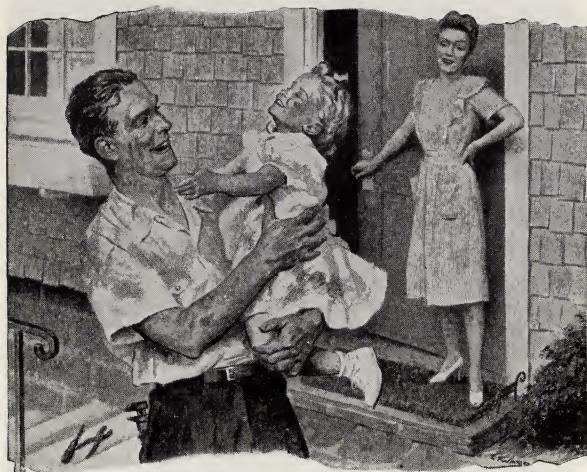
—Photograph by Milton Snow

*N*OT here the ceaseless clangor of construction,
Forcing of brains and hearts and hands and eyes
To forge more fearful monsters of destruction
And swift death screaming from the skies.

Beneath heavens whose only gift is life potential,
Sighs this ancient, sun-soothed land, dreaming on
Of stygian nights when war's dread storms, torrential,
Were followed by a perfect dawn.

By
**ESTELLE
WEBB
THOMAS**

And now, with stoic, elemental reason,
These simple, sun-hued children of the earth
Labor with faith—and harvest in its season
God's golden pledge of life and birth!



That's why we make Fels-Naptha Soap!

These husbands! Very handy to have around the house . . . but completely irresponsible. Easy victims for the wiles of some designing female (see illustration). And right in front of the 'little woman,' too!

It's lucky for these two miscreants, this is a Fels-Naptha home. They know the tell-tale evidence will be gone tomorrow . . . so easily they probably won't even get a scolding.

Yes, that's why we make good Fels-Naptha Soap . . . for homes where there are hard-working husbands, happy, heedless children and busy women. That's why we're doing all we can to keep *your* grocer supplied with Fels-Naptha Soap.



FELS-NAPHTHA SOAP—banishes "Tattle-Tale Gray"

• — THE — • *Religious Attitudes* OF NOTED MEN

By LEON M. STRONG

WHEN the colonial fathers were attempting to construct the U.S. Constitution, so many disparate views crept in that they were apparently making no progress. Benjamin Franklin, the sage of Philadelphia, rose one day and in part, made the following observation:

I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interest, our projects will be confounded, and we, ourselves, shall become a reproach and a by-word down the future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest.

I, therefore, beg to move . . .

That henceforth prayers imploring the assistance of heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate on that service.¹

While it may be doubted that Napoleon lived a truly Christian life, yet he seems to have acknowledged the divine mission of Jesus Christ. Napoleon is reported to have said:

I know men, and I tell you that Jesus Christ is no man. Everything in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world, there is no possible term of comparison. My armies have forgotten me even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends—What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extended over all the earth! Is this to die? Is it not to live!²

¹In James Madison's notes
²George E. Gibby, *The Spirit of '76*, Caxton Printers, Ltd., 1939, p. 97

To Those Who Would Give "Everything They Have"

By President Heber J. Grant

I HAVE met any number of people who have said: "Oh, I wish that I had that faith and that knowledge which you claim to have. I would give everything in the world for it."

I remember distinctly that one of my friends said to me: "I would give everything I had in the wide world if I had the knowledge you claim to have, and that your brother, B. F., claims to have."

I laughed and said: "That sounds very fine, but there is only one trouble about it, and that is that there is not a word of truth in it. We do not ask you to give everything you have. We ask only, my dear friend, that you quit swearing when you get mad, that you quit smoking cigars, and that you quit drinking."

He said: "I never was drunk."

"No, you never were drunk, but I have heard you say a lot of things that I know you were not proud of after you were sober. And you have got to quit gambling."

He said: "I wouldn't gamble."

"But you play cards with your friends and take twenty-five to fifty dollars a month away from them as regularly as you draw your salary. In fact, I once heard you say that you generally pay twenty-five or fifty dollars a month on your debts by enjoying yourself playing cards. You are just smart enough that if you did not win you would quit playing. So you are a gambler. Now all you have to do to acquire that which you say you 'would give everything in the world for' is to make of yourself a better father, a better husband, a better citizen, and ask the Lord to forgive you for doing the things that he has revealed in our day men ought not to do. And after you get a testimony of the gospel, the same as I have, and the same as my brother Fred has, we do not want all you have got—we want you to keep ninety percent of it, but we may come around and ask you to give us a little of the ninety percent to help build meetinghouses and for other purposes. We do not want it all. You do not have to give all you have got and all you will get; you don't have to give 'everything in the world,' as you say you would—all you have to do is to give away your bad habits, and change your life, make a better individual of yourself, and keep the commandments of God."

I regret that he never did.

The Editor's Page

STOP! LOOK! LISTEN!



BEFORE



AFTER

If you are satisfied with a broken-down building, one that suggests crudeness, that is what you will get. If you demand a properly kept house of worship, one that suggests refinement and an atmosphere that breathes the spirit of worship, you will get it. Demand the best, and the best will come to you. Stand for slipshod janitorial service and you will sit in dust. "Let's be ourselves, but let's be our better selves."

Sometimes the impression is given that because our pioneers went through untold hardship incidental to frontier life this is the only kind of life they knew. This is just as far from the truth as anything could be. The majority of the pioneers were people of refinement and culture. They appreciated the finer things. To prove this, one has only to go back over the trail and see in the architecture of their homes and church buildings what their character was. Of the Kirtland architecture, Mr. Thomas O'Donnell, A.I.A., assistant professor of architecture at the University of Illinois, says in part:

Although there are in the world many temples, cathedrals, and churches of architectural and historical interest, yet of all these there is none more unique architecturally or more interesting historically than the "temple" which these Latter-day Saints built in the village of Kirtland.

Mr. A. Leicester Hyde, a district officer in the western states for the Historic American Building survey, made these comments about early Utah architecture after visiting the territory looking for historic buildings of worth built prior to 1860:

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—Illustrated by Nelson White

There are more buildings of historic and architectural merit in Utah than in all the remaining ten western states combined. In New Mexico we have a few mud haciendas; in Wyoming, Fort Bridger; and in California the Spanish missions.

But in Utah he found a reproduction of New England. He was surprised to find a "Captain's Walk" on the Bee-Hive House, which is a typical New England feature of architecture.

The authorities of the church, including the presiding bishopric, have been pleading for many years for buildings that really represent us. We are afraid many times that they do not speak of our better selves; and yet, with all this hammering, there are some wards and stakes of the church that are not responding to our pleading. Above are two photos of the same building. One picture represents their better selves and the other shows how we can get "down at the heels" when we neglect our buildings. A situation of this kind doesn't necessarily reflect the faults of the custodian or even the bishop alone. If the church members stand for conditions like the first picture, we will have them. If we "spunk up" like the fine people of this ward did, we can change the environment of our boys and girls. One picture suggests dilapidation and the "don't care" attitude, and the other gives the feeling of worship.

Now, here are some of the things you, as a church member, have a right to demand:

Attitude of the Bishopric. You have a right to expect of your bishop that he sees that the building is carefully inspected from time to time, that all parts of the building are neat and clean and function properly. The bishop should dignify the custodian and see that he receives the cooperation of the ward in helping the custodian keep the

THE IMPROVEMENT ERA



YALECREST WARD, BONNEVILLE STAKE

building in good condition. A custodian is helpless without proper sentiment.

Attitude of Custodian. You have a right to expect that the custodian be thoroughly clean but also that he be congenial. There is nothing that upsets a ward more than a grouchy custodian.

The Building. You have a right to expect that the building shall be painted inside and out from foundation to roof from time to time. You, as a member of the church, should know that for several years the church has offered to pay for the paint if the local people will put it on.

Grounds. There are a few spots in the church where water for landscaping is not available. Where it is or where the water is accessible with some labor and cost, you have a right to ask that the grounds be properly landscaped, that a few evergreens pierce the sky and flowers, shrubs and trees adorn the grounds. These help us to worship God as we ought and help us to be reminded of our better selves, culture, and refinement. You have a right to rise in indignation when the grounds show lack of care and weeds are allowed to grow. You have a right to insist that broken windows be replaced.

Furnishings. You have a right to expect floors to be painted or covered with carpet, linoleum, mastipave, or some covering that eliminates as much noise as possible so that you will not be disturbed during the time of worship. You have a right to demand that obsolete furniture chiseled with age or jackknives be repaired or thrown out of the chapel. When our pioneers arrived, they immediately had to put up log homes for shelter. They had to make some of their furniture of the crudest type. That day is past. Nothing is more disturbing than to go into some of the church buildings and see clumsily fashioned furniture for our boys and girls to sit on.

Restrooms. Nothing is more disgusting than the conditions in some of these rooms in our churches. You have a right to expect the fixtures in these rooms to be constantly in a state of good repair. You have the right to demand that the toilets be properly ventilated, clean and sanitary. You have a

right to expect that there be in these rooms soap, towels, toilet paper. There should be mirrors. These rooms should be spick and span, and where it is in keeping with the rest of the building, especially in the ladies' rooms, a few touches to the rooms in the way of draperies should be added. These improve the general atmosphere of the building.

Heating and Ventilation. You have the right to expect that the building be properly heated and ventilated, and in some sections it is just as important to have the building cool in the summer as it is to have it warm in the winter.

Fire Hazards. You have the right to expect that the building shall have as low a fire risk as possible. Fire fighting

equipment should be placed throughout the building. This should be checked properly from season to season.

Our New Program Ahead. About October 1, we are going through this church and label our buildings. If we find a building with about 80% efficiency in the items we have mentioned, we will favor the ward with an *honor* award. If the building qualifies at about 90%, we will give *high honors*. To wards or stakes, and there are many, reaching near 100%, we will give *highest honors*. Please remember this and look for the label of approval.

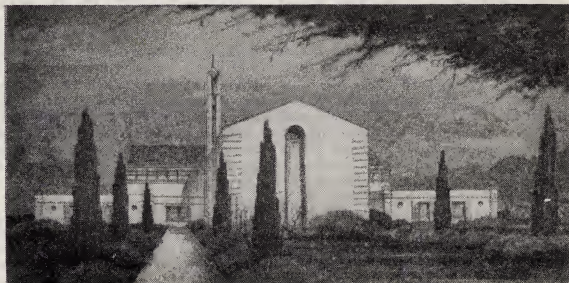
* * *

In conclusion, it is not intended in this article to intimate that all of our meetinghouses shall be palaces. We are emphasizing order and cleanliness and trying to impress our people that they should and must expect of the authorities of their ward the proper care and furnishing of the places of worship. Never in the history of the church have we been more gratified in the renaissance in upkeep of buildings. Never has the church been more mindful or grateful of the sacrifices made by the members of this church in having proper places for worship, recreation, and education. We don't want to emphasize the negative. We shall be criticized if we do. However, there are dark corners in this church where there is a "don't care" attitude and if this article helps to blast them out, it will serve its purpose. The church will continue to demand better places of worship as represented in the accompanying photographs.

COLONIAL HEIGHTS
WARD AND
PORTLAND STAKE
TABERNACLE



LAYTON WARD,
NORTH DAVIS
STAKE



The International Food Conference

STATES Dr. Merrill K. Bennett in the *Geographical Review*:

"About three-fourths of the world's population probably subsists on diets qualitatively inadequate and only one-fourth on diets that may be qualitatively adequate."

This is the situation in *normal times*. The accompanying article is a consideration of the more critical international food situation in war time—and affords an incidental inside glimpse of the food conference at work.

Dr. Franklin S. Harris was invited by the government of Iran, which he has previously served as agricultural adviser, to represent it at the recent International Food Conference at Hot Springs, Virginia.—Ed.

THERE is no doubt that the food situation for the world as a whole is critical. Under normal conditions, food shortages may be found in some parts of the world as the result of drought, pests, plant diseases, and other agencies, some natural, some man-made, which reduce crop yields. In some of the densely populated areas, hunger in one section or another is almost the rule. When we consider that normal production throughout the world has for the past four years been upset by the most universal and devastating war of history, it becomes evident that the food problem can be expected to be serious.

War destroys everything in its path; it uses the most capable men of the various countries for its destructive purposes rather than leaving them for normal production; it breaks down the normal system of transportation by which foods can be taken from areas of abundance to areas of scarcity; it establishes blockades in an attempt to starve the enemy. This war has the bad qualities of all previous wars, and in addition, it has extended its terrible effects to all parts of the world so that no country is free from its blighting influence.

The delegates from many of the nations participating at the Hot Springs Food Conference brought records of food shortages bordering on actual famine. These records cannot be made public for strategic reasons. We can, however, say that practically all nations of the world, belligerents and neutrals alike, face food shortages. Even when the war ceases and blockades are lifted, the surpluses found anywhere will be immediately absorbed by starving countries. Everywhere there will be continuing food shortages. It will be a number of years after the close of the war before adequate food balances can be established throughout the world.

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—Photograph by H. Armstrong Roberts

Those who are best informed on the world's resources and needs believe that it will eventually be possible to produce sufficient food so that people everywhere can be adequately nourished. Such a desirable condition is capable of achievement only if mankind has the wisdom and foresight to plan his food economy according to its maximum capacity.

It seems evident from the present military situation that the allied nations will surely triumph in the conflict and that they will also have the responsibility of feeding not only themselves, but also of aiding the vanquished and the enslaved nations. This can be done adequately only by long-range planning on the part of the best experts of all the nations.

REALIZING that plans to carry out this great obligation should be undertaken at an early date, our own government issued a call to allied and associated nations to join in a conference

on food and agriculture. The purpose of the conference was to take stock of the present food situation throughout the world and to lay plans for a permanent betterment of the nutrition of mankind. Forty-four nations responded to this call, and on May 18, 1943, delegates from these nations met at Hot Springs, Virginia, a beautiful setting in the tops of the Appalachian mountains.

The nations responding to the invitation were Australia, Belgium, Bolivia, Brazil, Canada, Chile, China, Colombia, Costa Rica, Cuba, Czechoslovakia, Dominican Republic, Ecuador, Egypt, El Salvador, Ethiopia, French Delegation, Great Britain, Greece, Guatemala, Haiti, Honduras, Iceland, India, Iran, Iraq, Liberia, Luxembourg, Mexico, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippine Commonwealth, Poland, Union of South Africa, Union of Soviet

Socialist Republics, Uruguay, Venezuela, Yugoslavia, in addition to our own country. Most of the countries had from six to ten delegates, in addition to a number of experts and advisers, although some countries were represented by fewer. All voting was done by country, so that the countries with small delegations had the same voting power as those with large ones.

The United States, which furnished the secretariat, had available an adequate clerical force to care for the current business and to get out the proceedings and reports of the various divisions each day.

THE first meeting was a plenary session at which all of the delegates and advisers were present, sitting by delegations. Temporary officers, which had been appointed by the host country, opened the meeting and outlined the purposes of the convention. The first item was the election of permanent officers.

For efficiency, the convention was divided into four sections. The first was devoted to Consumption Levels and Requirements. The second section was given over to the Expansion of Production and Adaptation to Consumption Needs. The third to Facilitation and Improvement of Distribution. The fourth was charged with making Recommendations for Continuing and Carrying Forward the Work of the Conference. From twenty to thirty working committees were eventually organized under these four sections.

The first few days were devoted to outlining the fields of investigation of the different sections, committees, and sub-committees. After the fields of activity were thus outlined, the various groups set themselves to work on the problems. With so many units at work, there were few hours of the day or evening that were not taken up with meetings of one kind or another.

By DR. FRANKLIN S. HARRIS, *President, Brigham Young University*

The results of each day's activities were summarized in a journal. This, together with statements issued by various delegations and the recommendations of the various groups, were available each morning to all the delegates, so that every person could keep himself informed on what had been accomplished during the previous day. Usually more than one hundred pages of new mimeographed material were in the hands of the delegates each morning, so that, in addition to attending meetings, the members were kept very busy informing themselves on the proceedings from day to day.

I WAS very much impressed by the personality and the ability of the various delegates. Doubtless the countries sent some of their most capable citizens to this conference, since the

expense of getting them here was so great. Most of them flew. They came by plane from Chungking, China, from India, from South Africa, from the countries of South America, from New Zealand, and Australia. From the most distant parts they came in eight or ten days by air. They were the heads of the departments of agriculture, the heads of educational institutions, the authorities on nutrition, and leading statesmen of the countries. What an array of information, influence, and ability was found here!

Most of the languages of the world could have been understood by one or another of the delegates, but all the proceedings were conducted in English. When anyone spoke in another language his remarks were translated into English. French and Spanish were considered as official auxiliary languages. A few delegates spoke in French, more spoke in Spanish, a number spoke in Portuguese, and some of the delegates from the U.S.S.R. spoke in Russian. In reality, the language barrier was not apparent, although I found it very convenient to be able to understand a number of the languages that were spoken.

The greatest friendship between different delegations was evident. Nowhere did any hostility manifest itself. Everyone seemed devoted to the great task of helping to provide adequate food for all the people of all countries. National boundary lines were largely obliterated and mankind was considered as a unit more than in any other international convention that it has been my privilege to attend. Politics and bickering seemed to be almost wholly absent. Since I was an adviser to one of the smaller nations, I had an opportunity to get the point of view of the small nations, as well as of the large ones, and it was evident that the smaller countries were given full consideration.

IN the section devoted to Consumptive Levels and Requirements we heard the fundamental principles of human nutrition discussed by the best experts from each country. The newer knowledge of nutrition and of food deficiencies was considered by world authorities on these subjects. Each nation attempted to show its own deficiencies and its needs and an effort was made by all to discover methods of overcoming these deficiencies. It was evident that countries like China, Java, and India have problems that are entirely unknown to countries of northern Europe and the new world, where there is an abundant supply of milk and other products that are almost wholly lacking in the Orient. The ingenuity of some of these large countries with dense population in feeding their people is

(Concluded on page 564)

GENERAL DECLARATION

SEVEN CONCLUSIONS REACHED BY THE FOOD CONFERENCE

THIS conference, meeting in the midst of the greatest war ever waged, and in full confidence of victory, has considered the world problems of food and agriculture and declares its belief that the goal of freedom from want of food, suitable and adequate for the health and strength of all peoples, can be achieved.

1. The first task is to complete the winning of the war and to deliver millions of people from tyranny and from hunger. During the period of critical shortage in the aftermath of war, freedom from want can be achieved only by urgent and concerted efforts to economize consumption, to increase supplies, and distribute them to the best advantage.

2. Hereafter we must equally concert our efforts to win and maintain freedom from fear and freedom from want. The one cannot be achieved without the other.

3. There has never been enough food for the health of all people. This is justified neither by ignorance nor by the harshness of nature. Production of food must be greatly expanded; we now have knowledge of the means by which this can be done. It requires imagination and firm will on the part of each government and people to make use of that knowledge.

4. The first cause of hunger and malnutrition is poverty. It is useless to produce more food unless men and nations provide the markets to absorb it. There must be an expansion of the whole world economy to provide the purchasing power sufficient to maintain an adequate diet for all. With full employment in all countries, enlarged industrial production, the absence of exploitation, an increasing flow of trade within and between countries, an orderly management of domestic and international investments and currencies, and sustained internal and international economic equilibrium, the food which is produced can be made available to all people.

5. The primary responsibility lies with each nation for seeing that its own people have the food needed for life and health; steps to this end are for national determination. But each nation can fully achieve its goal only if all work together.

6. We commend to our respective governments and authorities the study and adoption of the findings and recommendations of this conference and urge the early concerted discussion of the related problems falling outside the scope of this conference.

7. The first steps toward freedom from want of food must not await the final solution of all other problems. Each advance made in one field will strengthen and quicken advance in all others. Work already begun must be continued. Once the war has been won decisive steps can be taken. We must make ready now.

The FIELDS OF McKAY

By RICHARD L. EVANS
Of the First Council of the Seventy

"TILL YOUR LANDS; KEEP YOUR
BIRTHRIGHT; CHERISH YOUR
FARMS AND FIELDS; NEVER REMOVE
YOURSELVES TOO FAR FROM THE
SOIL."

Land of my sire! what mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand!
—Sir Walter Scott

They love their land because it is their own,
And scorn to give aught other reason why.
—Halleck

* * *

Those who have tried historically to weest the Scots from their native heath, understand full well the intensity of feeling to be found in the excerpts quoted above. Dearly as they loved their own quarrels and clanish feuds, more dearly yet did they love their heathered highlands, their lakes, their rugged countryside—and every contender thereof has paid high for every foot of Scottish ground on which he presumed to trespass with possessive motive. Traditionally, they have not been given to "moving over."

Understanding this, you'll perhaps the better understand then why the Scots who go to other lands for the sake of principle or for the bettering of opportunity, dig in and hold fast the land, and drive deep roots against the storms—and thus add elements of rock-fast stability and unyielding principle to those communities of which they become an integral part.

TWELVE miles east and north of the city of Ogden, through the rock-walled gorge cut by the Ogden River, is a valley which, in 1849, Captain Howard Stansbury thus described:

... a broad, green, beautiful valley, with an even, gentle descent, . . . shut up between two ranges of hills, or rather mountains, leaving a flat, low, level bottom, densely covered in places by willows, . . . hemmed in on all sides, especially on the north and west, by lofty hills and rocky mountains, upon the tops and sides of which the snow glistened in the rays of the morning sun. The scene was cheering in the highest degree. The valley, rich and level, was covered with grass; springs broke out from the mountains in every direction, and the facilities for irrigation appeared to be very great. Ogden's creek, breaking through its barriers, flows in a crystal stream at the base of the mountains on the south, for rather more than half the length of the valley, when it forces a passage through the huge range which divides this "gem of the desert" from the Salt Lake Valley, by a canyon wild and almost impassable. . . . Numerous bright little streams of pure running water were met with in abundance, rendering this the most interesting and delightful spot we had seen during our long and monotonous journey."

*Note: Unless otherwise indicated, all quotations are from a booklet "Sowen—Home-Coming Week, Huntsville, Utah, July 1, 2, 3, and 4, 1917."

Some chronicles of Huntsville, and of David O. McKay, gentleman—and farmer

That was, and is, Ogden Valley, first settled in the fall of 1860 by half a dozen or more families of Mormon pioneer colonists prominent among whom was Captain Jefferson Hunt of Mormon Battalion fame, for whom the town of Huntsville was named—and here has been the home of the McKays, David, senior, and his clan—since the early years of the settlement. It has been their home in the real sense in which the Scots hold to the hearths of home, no matter where they have lived or how far they have traveled. Here

President David O. McKay was born September 8, 1873, and here has been his "home" since then, though his ministry has caused him to encircle the globe and though his official duties have required his residence to be taken up elsewhere.

As late as the year 1900, Andrew Jensen wrote of Huntsville: "The climate in Ogden Valley is exceedingly healthful, so much so that up to the present time no doctor has found sufficient inducement to locate in Huntsville." That meant of course that generations of

DAVID MCKAY, SENIOR, AND JENNETTE EVANS MCKAY AND THEIR FOUR ELDEST CHILDREN, THE TWO OLDEST DAUGHTERS, MARGARET AND ELENA, AT RIGHT AND LEFT LOST THEIR LIVES IN A DIPHTHERIA EPIDEMIC. DAVID O. IS STANDING BY HIS FATHER, AND THOMAS E. IS SEATED ON HIS MOTHER'S LAP.



PRESIDENT MCKAY IN THE OLD BARN, WITH A HORSE THAT KNOWS AND HEEDS ITS MASTER'S VOICE.
(Photograph Courtesy "Deseret News")



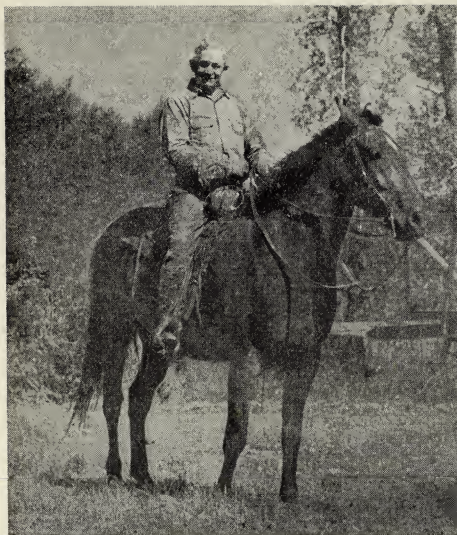
Huntsville children were born and somehow grew up without professional medical help, and Jennette Evans McKay, mother of ten, of whom David O. was the third child and firstborn son, had her family and reared her children as other pioneer mothers, with the anxieties attendant upon motherhood, and the diseases of childhood. Thus when David O. McKay was in his fifth year, the chronicles of Huntsville record:

In the winter of 1877-78 the settlement was visited with a severe epidemic of diphtheria; it continued more or less for eighteen months, during which time sixty-four children under the age of nine years fell victims to this disease; hardly a family escaped the visitation. To add to this calamity, grasshoppers also appeared and destroyed the crops. . . .

Some of the heartbreaking toll in life was later recorded and two of those who died were the two elder sisters of President McKay, ages seven and nine, respectively:

We have passed through a sad ordeal during the past three months, losing by

THE IMPROVEMENT ERA



PRESIDENT DAVID O. MCKAY ASTRIDE HIS SADDLE HORSE ON THE HUNTSVILLE HOME-STEAD, AUGUST, 1943.



(Photographs Courtesy "Deseret News")

scarlet fever and diphtheria about twenty children; the diseases are still with us and many are suffering at the present time.—*Deseret News*, March 7, 1878.

When young David was in his eighth year, the record notes another change in the family's fortunes: "David McKay was set apart for a mission to Great Britain, April 7, 1881." Father David, who was born in Caithness County, Scotland, in 1844, son of William McKay and Helen Oman, had come to Utah in 1856, and now went to his na-

tive land on the same errand that first brought him from there. This left David O., a lad under eight years, as the eldest of his father's house and fields. David, senior, returned in 1883, and less than two years thereafter, the record reads:

In 1885 Bishop Hammond, Wm. Halls, and Geo. Halls were called by the church authorities on a mission to settle the San Juan Stake of Zion. Consequently Brother Hammond resigned his position as bishop of Huntsville and, at a meeting held March 22, 1885, attended by the Weber Stake presidency, Elder David McKay was set apart to preside over the Huntsville Ward with Soren L. Petersen as his first and Christian F. Schade as his second counselor.

This position David, senior, held until 1905, and David O. lived his young manhood as the son of the bishop of Huntsville.

"HE BREAKS HIS OWN COLTS, ALWAYS WITHOUT VIOLENCE, AND WILL NOT HAVE A HORSE THAT WON'T OF ITS OWN CHOICE COME TO HIM IN THE PASTURE. CHASING BRIDLE-SHY HORSES HE WILL NOT TOLERATE."

CLIMATE AND CROPS

THE chroniclers of Huntsville are eager to assure us that "of later years the climate has been more modified." We understand why, when we read as of February 6, 1883:

Bishop Hammond of Huntsville looked in upon us this morning. The bishop is an old "whaler" and has been in Arctic regions, where he was more than once surrounded by icebergs. He states that the

(Continued on page 573)

"THE FIELDS OF MCKAY." PRESIDENT MCKAY SEATED ON A MOWER, WITH TEAM AND DOG. IN THE BACKGROUND IS A 10-ACRE FIELD OF POTATOES.

(Photograph Courtesy "Deseret News")



THE FOUR MCKAY BROTHERS AT THE MCKAY HOMESTEAD IN HUNTSVILLE; LEFT TO RIGHT: WILLIAM M., THOMAS E., MORGAN, AND DAVID O. MCKAY.



The HOLY BIBLE

INTRODUCTION

THIS article on the Holy Bible is the first of a series which will appear in the *Era* from month to month. There will be three on the Bible which will be followed by articles on the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. There is a particular purpose in writing these articles for the seventies of the church. If a missionary can give dignified explanation of the four church works, more people will be impressed with them. Every one of them is the voice of God speaking unto his children. Everyone of them has the highest value for religion. It is necessary that the facts of their beauty and origin be known because of the fantastic misconceptions that have risen and prevailed in the minds of many people concerning what these sacred volumes mean to the Latter-day Saints.

The greater the Book, the greater the disaster if it is misinterpreted. (Dinsmore.)

Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and humanity; it contains the loftiest religious aspirations along with a candid representation on all that is earthly. . . . In the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately chartered than in the works of any modern novelist or playwright. (William Lyon Phelps.)

THE Holy Bible is a library of sixty-six books, gathered into one volume, which has been translated into some 950 languages and dialects. It was written under different conditions, and is the product of many minds extending in succession over three thousand years. From the time of Moses to the time when John the Revelator had his vision on the Isle of Patmos, the general theme of all writers and prophets is the fact of a true and living personal God. The increasing movement beginning with our first parents and culminating in Christ and the church is a manifestation of the divine will. While every prophet had his distinctive message, in



MOSES BY MICHELANGELO

the great crises of Hebrew history, he constantly sounded the call to reform and rededication through faith and a penitent heart. "The ancient oracles," says Dr. J. H. Gardner in his book *The Bible as English Literature*, "have a rugged grandeur and elevation which set them apart as almost the highest peak in the writings of men. The Old Testament is the divine foreshadowing of the coming of Jesus Christ."

No book of history has influenced the growth of civilization so much as

women brought before us like Abraham, Isaac, and Jacob, and made as real as if they lived today. Unlike other writings of antiquity, the Bible tells us of every phase of social life. It follows the history of the simple patriarchs and their families; the reader is led into the homes of humble shepherds, and the book is beautifully descriptive of the simple occupations of men. The spiritual and noble purposes of people are alone valued.

By PRESIDENT LEVI EDGAR YOUNG

Of the First Council of the Seventy

this holy volume. "The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophy put together." Geikie, the eminent English writer, places the Bible at the head of the literature of the world. It is the greatest volume of revelation, leading step by step to the day when Jesus Christ our Lord would announce the kingdom of God upon the earth. No book has ever analyzed the feelings of the human soul like the Bible, and we have men and

The Bible recognizes the inherent dignity of man as a child of God. And the very first chapter reveals the fact that there is one God, the Creator of the heavens and earth, and the Father of the spirits of all flesh. Supremely expressed is the relationship of man to God, and man's inherent dignity. "Respect for manhood, involved in the very conception of a divine plan of redemption, colors the whole story of the Jewish people."

(Continued on page 567)

THE IMPROVEMENT ERA

PIONEER DIARY

of Eliza R. Snow

Tuesday June 1. This is truly a glorious time with the mothers & daughters in Zion, altho' thrust out from the land of our forefathers & from endearments of civiliz'd life. This forenoon I made a cap for sis. Peirce; in the afternoon visited at sis. Miller's, in com[pany] of Priscinda, Zina, sis. Chase, Cristene, &c. After supper sis. Whitney, Kimball [and] Sessions came in and we had a spiritual feast in very deed.

Spent the eve. at br. Leonard's with Priscinda, Zina & Sarah—great instruction was brought forth. . . .

Wednesday, June 2. Spent the afternoon with Lucy in com[pany] of Zina, Loisa & Emily. E[mily] & myself spoke in the gift of tongues. In the eve. met at Harriet's; had a good time—Sis. Young join'd me in a song of Zion.

Thursday, June 3. Sis. Sessions, Kimball, Whit[ney], & myself spent the eve at Sarah Ann's [Kimball's]—had a pow'rful time—deep things were brought forth which were not to be spoken.

Friday, June 4. We had a very pleasant visit at br. Leonard's. Present: br. Joseph Y[oung] & wife, br. Sessions & wife, sis. Whitney, Kimball, &c. I blest sis. Young.

Saturday, June 5. Fath[er] Sessions leaves for the wilderness. I attended meeting at sis. Leavitt's.

Sunday, June 6. Had a glorious time at sis. Young's. Present: sis. Whit[ney], Kimball, Chase, &c. I had forgotten to mention a time of blessing at sis. K[imball]'s the day after we met at Sarah's. Sis. Sessions & myself blest Helen [Mar Whitney]. I spoke & she interpreted. I then blest the girls in a song, singing to each in rotation.

In the eve that we met at Harriet's, sis. Young told me she thought [it] wisdom for me to go to the west, inasmuch as I could go so comfortably with br. Peirce. Sis. Peirce had mention'd her wish for me to go with them, in his absence, but he had not yet decided whether his means would permit.

^{—and more}
*Sometimes spelled Peirce.



A "DUGOUT" AT WINTER QUARTERS
Many such shelters were the temporary homes of Mormon pioneer families during the winter of '46-'47 and '47-'48.

Monday, June 7. Met at sis. Woodruff's in the afternoon—at br. Leonard's in the eve. Moth[er] Butler receiv'd the gift of tongues. Sis. Scovil present.

Tuesday, June 8. Met at Lyman Whitney's, stay'd in the eve, had a heavy shower of rain—went home with Loisa & Z[ina] in the mud rejoicing.

Wednesday, June 9. Visited with Zina, Martha, L[oisa], E[mily], Lucy, Eliza, & Sarah. After supper we had a glorious time. Sis. Peirce came in—sis. Thompson, M. Jones & Francis. Be-

fore we retir'd to rest, Margaret, Martha, Loisa, Susan & Lucy receiv'd the gift of tongues.

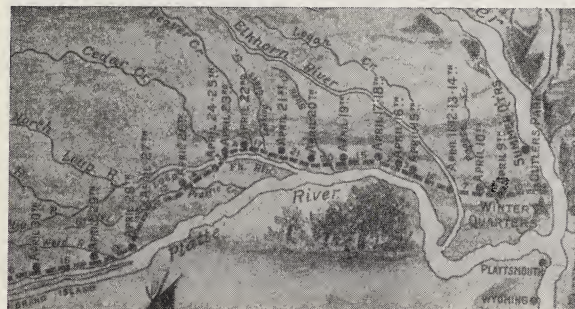
Thursday, June 10. In the mor[ning] met sis. Chase at Clarissa's—blest her little daughter which was born last Tu[esday]. Told Harriet she would get the gift of interpretation in the eve. In the aft[ernoon] call'd at sis. Woodruff's & Priscinda's & went to br. Moore's where sis. Whit[ney]'s girls met, sent for Zina. Harriet came with her. Sis. Richards, Rhoda, Emeline, Anna, & one of sis. M[arkham]'s daughters spoke in the gift for the first time. Took supper with S[arah] Ann [Kimball]. While there Lucy W. came in—she receiv'd the gift. We then went into sis. K[imball]'s—Helen, Sarah Ann, Genet, Harriet S., sis. K[imball] spoke for the first time in the gift of tongues—H. Cook interpreted.

Friday June 11. Sent for Harriet—we commenc'd improving in the gifts—Helen got the interpretation, also sis. W. Mary Ellen spoke in a new tongue, sis. Pack also—we had a time not to be forgotten. In the aft. met at Clarissa's—sis. Snow receiv'd the gift before we left Loisa's. We had a glorious time—Sis. Leavitt & M[argaret] Peirce spoke in the gift & I could truly say that my heart was fill'd to overflowing with gratitude to my Father in heaven.

DEPARTURE FROM WINTER QUARTERS

The time of winter now is o'er,
There's verdure on the plain;
We leave our sheltering roofs once more
And to our tents again.

(Continued on page 571)



MAP OF PIONEER JOURNEY
The dates on the map are those on which President Brigham Young and his advance company arrived at these points.

A BOY, A BRONC, and a BAG OF MAIL



HOWARD RANSOM EGAN,
PONY EXPRESS RIDER

HOWARD R. EGAN, the youngest rider on the entire line of the famed Pony Express, except for the immortal Buffalo Bill Cody of the eastern division, who was but fifteen, tells of the first ride, in his own words:

The first Pony Express from the West arrived in Salt Lake City, April 7, 1860, having left Sacramento, California, on the evening of April 3, 1860. On the 9th it arrived from the East, having left St. Joseph, Missouri, on the same evening, April 3, 1860.

Officials at Salt Lake thought that because of the level country to run over, the Express riders would be able to make better time on the eastern division than on the western division. The two riders who were to run between Salt Lake and Rush Valley were therefore kept in the city.

Father [Major Howard Egan] thought that his boys' record would be as good as the best, and, if it was, there would be no rider at Rush Valley to carry the Express to the city. To be on the safe side Father went to Rush Valley. His boys delivered the mails as expected, and father started on his first ride.

The pony on this run was a swift and fractious animal. The night was so dark that it was impossible to see the road. There was a strong wind blowing from the north, carrying a sleet that cut the face of anyone trying to look ahead. But as long as he could hear the pony's hoofs pounding the road, Father sent him ahead at full speed.

All went well until he came to Mill Creek, which was covered by a plank bridge. He heard the pony's hoofs strike the bridge, and the next moment pony and rider were in the creek, and Father was wet above the knees. The next instant, with one leap, the little brute was out, and they were pounding the road again. It was a very long time before the regular riders came up to the

By BERTHA H. WOODLAND

THE Pony Express and the lives of the men whose courage and foresight made it possible are one of the most interesting studies of western history. The trail has been well marked. The courage and fidelity of the riders to the daron call of "The mail must go through" are known to everyone.

Howard Ransom Egan lies buried in the Richmond, Utah, cemetery. Those who knew him in later life recall him as a thin little man with a white beard, a wooden leg, and a genuine love and skill for telling stories of the old West from his inexhaustible reservoir of hard and real experiences. He was the son of Major Howard Egan, superintendent of the western division of the Pony Express, from Salt Lake City west, and in his younger days, when he had a real leg as hard and as tough as his wooden one, he himself was a Pony Express rider.

time made on that first trip—if they ever did.

ONE story that Howard R. Egan liked to tell was the one of an old well the "good Injuns" dug for his father in the Schell Creek Valley, Nevada, in an attempt to find water for a mail station.

When the seventy-five-foot hole failed to produce water, Major Egan gave up and put his laborers at more fruitful tasks.

As Howard R. Egan rode by years later, he decided to look things over. He descended the old well and found the walls as hard and smooth as a planed board. Then a new idea was born in the fertile mind of the frontiersman. Here, in this circular wall of virgin earth, his keen jackknife began to engrave the story of the Pony Express.

For several days he carved anything and everything his nimble mind could connect with the "Mail on the hoof"; its fears and follies, its dangers and doubts; its vanities and victories.

When he finished he unceremoniously climbed up, placed timbers securely over the top of the well, and rode on his way. He had left a record of one of the West's most daring



and romantic enterprises deep down in the bosom of Mother Earth.

So far as is known no human eyes have ever read the strange story that lies hidden in the dry well below the alkali surface of sun-baked Schell Creek Valley.

HISTORY records that the Pony Express was never successful financially. The enterprise lost two hundred thousand dollars in its eighteen months of operation. Howard R. Egan speaks about one difficulty:

Father was George Chorpeneing's agent, or partner, and had the contract to carry the mail from Salt Lake to Placerville, California. I don't know whether he had the contract to the east or not. When the money failed to come to pay off the men, and other expenses, Father was forced to pay expenses, using every resource to keep the mail going, expecting every day to receive the money that he had been told by letter from the boss had been sent by a trusted agent by way of California. Father later learned that this "trusted" agent was a connection of the boss, and when he arrived in San Francisco he was either robbed or gambled away the whole amount. It was later supposed that it melted by the latter process. Ben Holliday and I had not received a dollar for thirteen months. . . .

The Pony Express continued its uncertain service until October 24, 1861, when the telegraph from the East and West met at Salt Lake City.

Historically the Pony Express was finished but the Pony Express rides today and always in the hearts of those who love the old West.

THE *Singing Voice of the Boy*

By J. SPENCER CORNWALL
*Conductor, Tabernacle Choir
 and Member, Church Music Committee*

THE woeful lack of accurate information among musicians concerning the singing voice of the boy from childhood to later adolescence convinces one that a director of boys' choruses should be a sort of trained specialist. Where the boys in a chorus are of mixed ages, say from ten to fifteen, they can only be wholly accommodated by the use of specially arranged four-part music. Unison songs are impossible with such groups. A proper analysis of any chorus made up of these age boys will reveal four distinct types of singing voices, namely, sopranos, altos, changing voices, and changed voices. The pitch range of each of these voices is not quite the same as the corresponding voices in a mixed chorus. The director must understand thoroughly the singing characteristics of these boys to place them in their proper parts. It is all-important that he be capable of determining the part to which each boy should be assigned. Without the proper segregation of voices, the chorus is doomed to failure and no amount of musicianship on the part of the director could save it.

The voices of these boys are classified entirely on the basis of pitch range. With adults, two factors are considered in making a classification—quality and pitch range; but not so with the boy. Pitch range alone determines the part a boy should sing. It is apparent that testing the voices from the standpoint of pitch range alone is not such a difficult problem. Simply find the pitches which the boy can sing without strain.

The changing voice gives a director the greatest concern. A boy does not possess it for any great length of time, possibly only two or three months. The range is usually exceedingly small, in many cases not being more than five tones, and is that of a high tenor. The quality, however, of this voice (which is termed alto-tenor because of its range) is most beautiful. This fact has induced arrangers of music to entrust the melody frequently to these boys.

Until rather recently, boys whose voices were in the mutation period were advised not to sing until their voices were settled. The famous boys' choruses of Europe were made up entirely of unchanged voices. The advent of the junior high school in America grouped the boys of the changing and early changed periods together, and it was here that the possibilities of the alto-tenor voice were first exploited in choruses of changed and unchanged voices. Due to the fact that the boy's voice does not remain for any great length of time in this pitch area, it is very important that he be given frequent voice tests. As soon as his pitch range lowers perceptibly, he must change parts accordingly. To have the boy understand his

own voice during the changing period is the chief objective of the director. Then and then only will he sing intelligently and properly.

THE evidences announcing the impending change in boys' voices are not the same with each individual boy. The writer had the rich experience of directing the music in a boys' home for



—Photograph by H. Armstrong Roberts

ten years. During this period several score of the boys passed through the mutation period. An accurate record was kept on just what happened to each one during the change by a simple device. Each boy, on his entry into the home, was tested and was taught a song, the range and key of which were fitted to his voice. He was given the privilege frequently to sing this song for the other boys or in a concert. As soon as any boy with an unchanged voice showed any difficulty with the higher tones of his song he was given a special test and the consequent reactions noted. His song was then lowered in pitch to accommodate his change of pitch range, or another song was substituted which he could sing without difficulty.

Three types of change were found, the most frequent being a gradual loss of the higher pitches. This change was usually accompanied by the growing ability to sing lower pitches. It is during this period that we find the alto-tenor voice. A second type of change was found wherein the voice broke suddenly, almost overnight. In these cases the boys found themselves sud-

denly quite helpless to make any tone at all. They found it difficult even to keep the speaking voice in one pitch area for any length of time, and would emit croaking sounds alternating between pitches one octave apart. For a few weeks they had great difficulty in finding a part to sing, but soon thereafter they were able to produce the tones of the baritone range.

The third type of change noted occurred less frequently than the other two. Several boys were found whose voices were foggy and gave evidence of a constant hoarseness. During the unchanged period they were never able to sing any of the higher pitches. They always spoke with a low-pitched tone. As they approached the age of the change their voices gradually cleared up. Several remained in about the same pitch area and were good tenors. The others became normal basses. The ages of the boys when the change took place varied from eleven to fourteen years. One boy, however, did not experience any change until he was seventeen. (Such cases are very rare.)

THE changed voice or bass of this group (tenors being rarely found) has neither power nor depth. The singing of the higher tones by this boy must be constantly guarded against strain. He is proud of the manly quality of his new voice, which he has heretofore never experienced, and much therefore can be attained with him if this factor is exploited. The quality of the changed voice is at first rather raw and harsh, especially so in loud singing. Medium volume is therefore recommended in climaxes. Strain will also be avoided if the boys are not allowed to sing too loudly. Musical arrangements which give the melodic line to this part are especially desirable from the standpoint of the boy's interest.

The boys of the soprano-alto can be trained to sing with the utmost artistry. But here again the director must be most sensitive and skilful if he would bring out the superb qualities which these boys are capable of producing. The boy with the higher voice must always sing with a pure flute-like soprano, with no strain, no wrinkling of the eyebrows, no tense throat muscles. Boys of this period, unless advised and trained properly, are so prone to sing with that lusty, strident, piercing quality which cannot be pushed up to the higher pitches except with the greatest of effort and the consequent strain which is soon destructive of the singing voice altogether. This tone quality cannot be listened to with ease because it grates on the hearer's ears and cannot be made to blend. Many fine books have been written dealing with this problem. *The Voice of the Boy*, by Dawson; *The Child Voice in Singing*, by Howard; and *Training of Boys' Voices*, by Johnson are three of the best.

When the boys of this period are taught properly, many of them are cap-

(Concluded on page 560)



LIFTING THE *Cigaret* Ad SMOKE SCREEN

By BLAKE CLARK

Reprinted by courtesy of *The Reader's Digest*

who said he thought Luckies were the best cigaret"—and on that flimsy basis, FTC points out, the public is led to believe that tobacco experts have found some special merit in Lucky Strikes.

On the Lucky Strike radio program we hear the incomprehensible jabber of a tobacco auctioneer, ending with the clearly enunciated words, "Sold, American!" For many months the announcer added some such comments as "At Greensboro, North Carolina, Luckies paid 35 cents more than the average market price." Whereupon the FTC fires a broadside. For one thing, the "average market price" is actually the average paid for all tobacco, including inferior grades destined for chewing tobacco, pipe tobacco, and snuff. Each of the major cigaret producers pays more than the average market price. The FTC says that although the American Tobacco Company is sometimes the high bidder at the tobacco auctions, it more often is not. Furthermore, FTC continues, the independent dealers who buy the bulk of the lower grades of tobacco sell large quantities to the American Tobacco Company. Much of this lower-priced tobacco is used in Luckies—but the price paid for it does not appear in the auction market records.

The commission is exceedingly skeptical of the claim that Luckies—"The Cream of the Crop"—contain more costly tobacco than other cigarets. And it is certain that they are not "toasted" in the popular sense of the word. The tobacco in Luckies, like that in other cigarets, it says, is merely heat-treated and not browned or made crisp.

The R. J. Reynolds Tobacco Company, which makes Camels, has played the "testimonial" angle for all it is worth—or, according to the FTC, for a good deal more than it is worth. The FTC says that many of the testimonials are written by the company and not even read by the people who sign them; that many of the glowing plugs are false; and that all of them are obtained solely by laying out cash on the line. Interviews with athletic champions and other testimonials reveal many who received a \$1000 "lift" from the makers of Camels, but who do not smoke Camels; and some who have smoked only a single cigaret—the one they held while being photographed. The athletes are quoted as saying that Camels "don't get your wind," which is untrue. A society sportswoman received \$1000

for giving the right answer to the question, "For what would you walk a mile?" . . .

Testimonials have also been featured on Camel's broadcasts. But here again, says the FTC, the public has been misled. Listeners may think the voice singing the virtues of Camels is that of the person just named by the announcer; but the person himself, the FTC charges, is often not even present at the broadcast. The voice actually comes from somebody Camels has hired for the occasion.

The commission also objects to the series of Camel ads which boldly proclaimed that by smoking Camels you aid digestion, keep it clicking even when the going is hectic, and in general assure yourself the digestive stamina of an iron stomach. The most ardent ads for vitamins hardly dare claim more. Actually tobacco causes nausea, which interferes with digestion, as any new smoker knows. But the neophyte's system gradually builds up an immunity to nicotine, as it would to arsenic taken in small doses.

DURING the past year, Old Gold has filled the air and printed page with references to the impartial cigaret test conducted by *The Reader's Digest* and reported in the July, 1942, issue. The Old Golds tested contained an infinitesimal fraction less nicotine than the other cigarets. Armed with this colossal weapon, Old Gold advertising men rushed to their typewriters—and Old Gold sales soared.

But the FTC points out that the Old Gold ballyhoo carefully omits the article's vital statement that the difference in nicotine content of all the brands tested was, for all practical purposes, negligible. The complaint states that the ads conceal the fact that the actual difference between the average amount of nicotine in an Old Gold and in each of two other brands tested was one 177,000th of an ounce. By switching to Old Golds, the addict who smokes 20 cigarets a day will subject his system to only one 24th of an ounce less nicotine in a year. This negligibly-minute fraction is the remarkable difference that P. Lorillard Company has plugged so hard.

But Old Gold draws a multi-stringed bow. For more than a year it has been singing to you in radio "jingles" that "something new has been added," and

(Continued on page 570)

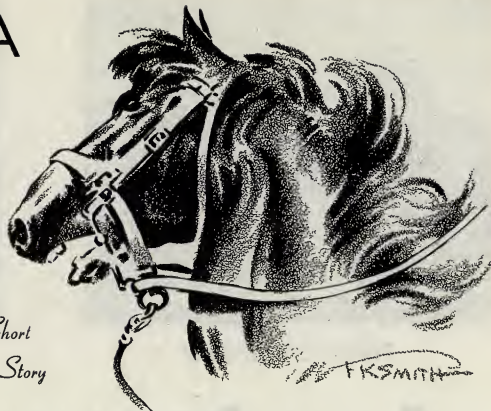
THE extravagant advertising claims made for popular cigarets have long amused thoughtful people. But they have also hoodwinked the gullible. Hence, the Federal Trade Commission, charged with the job of protecting the public from misrepresentation in advertising, has issued complaints against the manufacturers of Lucky Strike, Camel, Old Gold, and Philip Morris cigarets.

Among the commission's twelve charges against the American Tobacco Company, makers of Lucky Strikes, is one objecting to the claim that "sworn affidavits show that among the men who know tobacco best it's Luckies two to one." Talk to the growers, warehousemen, and auctioneers quoted in these ads, says FTC. You will find few who knew they were going to be quoted. And since these men "who know tobacco best" sell to all comers, they are quite willing to praise any brand to win the good will of company representatives. Some of them laugh as they throw open their coats and show you their vest pockets, each bulging with a different brand of cigaret.

As for the "sworn affidavits," they are merely the affidavits of company representatives, according to FTC. These men can truthfully swear, "today I talked to warehouseman So-and-so,

RIDING FOR A *Star*

By PAULINE HAMMER



A Short Short Story

SURPRISED? I nearly fell off the railing of chute 4, when I saw Dot Draper—a small timid girl and scared stiff of horses; that was Dot, just the opposite of her sister Betty Lou. Sure, it was the biggest day of the Cheyenne rodeo, but that didn't make sense with the fact Dot was wearing a pair of Betty Lou's black riding pants.

As Dot came up to me, I could see she was pale. I waved my brown Stetson, but she didn't wave hers.

"Hi, Dot!" I said, fingering my lariat.

She didn't say anything.

I gave her a glance out of the corner of my eye. "I arrived here an hour ago," I told her. "Anything happen last night?"

Her eyes were watery. "Nothing much."

"Why the riding outfit? And where's Betty Lou?" I wanted to know.

"Betty Lou can't ride—I'm taking her place."

"You ride? It would be suicide!"

I grabbed her arm, but she wrenched loose and ran toward a groom leading two horses. I didn't have time to follow her, for the grand entry was starting. But I did watch Dot as she led, carrying a flag. She rode her horse stiffly, as if she was afraid she'd fall off. Even the smile and wave she gave in front of the grandstand were wooden, forced.

Later watching her ride in quadrille, I thought, "I hope the kid isn't planning on riding a bronc. If she is, it will be just too bad! Why, she acts like she's scared stiff of her horse."

As luck had it, I didn't get a chance to say more before they started the bronc-busting. We swung up on a railing and watched, while some of the cowboys tried their hand at the outlaws.

Steve Williams, a lanky cowboy from Montana, took a nice four-point landing before the pick-up horse could reach him.

"Oh!" cried Dot, drawing in her breath sharply and clutching the sleeve of my green, silk shirt.

Steve wasn't hurt, but Dot was certainly frightened. For when I glanced down, I saw the knuckles showing up on her sunburned hand like the whites in a darkie's eye. The kid was scared stiff!

I pulled out my handkerchief and wiped the perspiration from my face, for it was a beastly hot afternoon. There were more four-point landings and Dot stared, saucer-eyed, at the outlaws as if she'd never seen a rodeo a couple hundred times.

Her slender, satin-clad shoulders stiffened beside me as the loud-speaker blared: "Ladies and gentlemen, to the cowgirl who can ride the toughest outlaw in the west for thirty seconds goes one thousand dollars. Is there any cowgirl who'd like to ride Dillinger and win that prize money?"

Dot's face was colorless. She sat motionless while a redheaded cowgirl talked to the announcer and then went over to Dillinger's chute.

I'll never forget that ride. Dillinger shot out of chute 4 with the redhead on his back. As soon as he was clear of the gate he bucked his rider off. She lay twisted and motionless. They carried her small, limp form off the arena on a stretcher.

Dot shuddered and her lips trembled.

Then the announcer said: "Is there any other cowgirl who would like to try for that one thousand dollars?"

Silence. Then Dot jumped down from the railing.

"Dot!" I cried. "You can't ride Dillinger. Dot!"

Her mouth was firm. "I've got to."

"It's suicide! That redhead was almost killed!" I shouted. But she wouldn't listen and before I could stop her she was talking to the announcer.

All eyes turned toward chute 4 and Dot, sitting erect on the railing didn't move—just stared at the sleek, black form of the bronco in front of her—fascinated, she watched Dillinger twist and reel.

"Dot, you're crazy! You can't ride—let alone an outlaw like Dillinger!" I tried to climb up on chute 3.

If I could only reach her in time!

She looked up and saw me and realized I would try to stop her. But she climbed part way down the side of the chute, about even with the saddle on the bronco, then watched her chance.

It wasn't long in coming, because before I knew it Dillinger—who is a tough critter, if I ever saw one—was charging out the gate with Dot on his back, one hand held high.

Dillinger put up a fierce fight, twisting, kicking. Once the dust cleared, and I could see the black stallion buck, giving Dot's head a terrific jerk. Her face went deathly white, making the little rouge she wore stand out in round smudges; yet her lips were firm, determined.

The crowd went wild when she shot clear of the saddle—but she came down into it again with a jerk, a jerk I thought would split her in two. Suddenly, rearing on his hind legs, Dillinger tried to loosen his rider.

Then the pick-up horse swung in close. Why didn't she slide off? Had something gone haywire? Didn't the kid know she might be killed, if she

(Concluded on page 551)



DIMOND WARD CHAPEL, DEDICATED BY
PRESIDENT GRANT MAY 19, 1929



STAKE HOUSE, SAN FERNANDO STAKE,
AT BURBANK, CALIFORNIA

—Photograph by George Bergstrom

SAM BRANNAN *and the Mormons*

PART XII CONCLUSION

FOR the peoples of California, Mormonism as a religious and sociological factor lay feeble and dormant for three decades after abandonment of the San Bernardino colony. Return of Brannan's San Francisco group had weakened its influence in the bay area. North and south there remained a few scattered adherents to the faith, but no longer could the church exert power and prestige by sheer force of numbers.

Nevertheless, just because Mormons had elected to remove themselves as immediate neighbors, did not mean Californians had renounced all interest in their oddly patterned way of life. All through those years of chosen isolation, California cocked an ear to the momentous happenings in Mormondom's Rocky Mountain refuge. Johnston's Army and the Utah War stirred controversial reverberations up and down the coast—with Californians choosing their sides as to the issues involved. The deplorable Mountain Meadow massacre, along with venomous diatribe of certain energetic Mormon-haters, were sources of unfavorable reaction. But for the most part Californians were tolerant of the Saints and admired their desperate struggle to wrest a commonwealth from Utah's mountain wastes. Voiced the Los Angeles Star, at time of abandonment of San Bernardino:

From our acquaintance with the people of San Bernardino, we must say that we know them to be a peaceable, industrious, law-abiding community. Under great disadvantage they have cultivated their farms, and caused the ranch [San Bernardino] which was, before their occupation, almost unproductive, to team with the choicest products of the field, and the garden. With their peculiarities of religion or church we have nothing to do; we know them to be

good citizens, and cheerfully testify to that fact. . . .²

Isolated from eastern America by thousands of miles of land and water, California welcomed the strong inland position held by Salt Lake City. Californians recognized and were recipients of its contribution to fast mail and express routes connecting the Pacific with the outside world. With coming of the transcontinental railroad, Utah assumed added importance through its key part in this vast undertaking. A new area of understanding and mutual accord had dawned for all America west of the Mississippi.

But California and Utah reached maturity and statehood through their own peculiar and respective patterns. Their orbits, so closely joined at first, drew in upon themselves. Their struggles were conducted under widely divergent ideologies and social concepts. To California the gold rush had brought wealth and an overwhelming influx of population. The grave problems which arose in consequence, found normal adjustment only as gold returns shrank and people turned to the more stable pursuits of husbandry and industry. And, on the other side of the Sierras, in the mountain valleys spurned by Brannan and the argonauts, was enacted at the same time a religio-sociological experiment of astounding scope and consequence. To the Mormon brotherhood, gold and the pursuit of gold held a shrunken degree of importance alongside the simpler attributes of faith in God and the dignity of common toil. Mormon adherence to this ideal through those lean years is in itself something of a miracle. And because of this peculiar stand, the Mormon commonwealth became as rich in its

own way as that of its counterpart on the throbbing Pacific slope. Essentially it became a matter of where one chose his values.

* * *

FOR a short time after Brannan's apostasy, Elder George Q. Cannon conducted the California mission from San Francisco, for benefit of scattered church members and investigators of the faith. From February 23, 1856, until September 18, 1857, President Cannon published a four-page weekly newspaper and missionary organ under the title of *Western Standard*. Able and brilliant editorials of this short-lived publication later were gathered into a book and re-issued as faith stimulus to the Saints. But with the general call of 1857, for Mormons everywhere to return, President Cannon closed the mission and rejoined his brethren in Utah.³

Not until 1890, did Mormonism again become a virile force on the Pacific Coast. December of that year, in Oakland, Elder J. W. Pickett began the modern story of Mormonism in California by baptizing Alfred and Charles Nethercott and families into the faith. A number of inactive members in that area were invited to renew their covenants, and from that nucleus grew the Oakland Branch. In August, 1892, John Luther Dalton of Ogden, Utah, was appointed by the church as a missionary to that area. In a hired fraternal hall, the Oakland Branch was soon thriving.

The following year Elders Alva S. Keller, Henry B. Williams, and George H. Maycock arrived to assist Elder

²For facts and figures pertaining to Mormonism's later history in California, the author is indebted to the late Andrew Jensen, assistant church historian; Mary F. K. Pye, secretary to Elder Jensen; and to Mildred Gagon, of the California Mission.

³Copied into *History of Brigham Young Mass.*, entry for November, 1857, pp. 796-8.

Dalton as missionaries. Maycock and Williams were later dispatched to southern California to open up that field again. After a fruitful time, Keller was moved to Sacramento, where he was joined by Elder James D. Cummings. That land once trodden by the *Brooklyn* pilgrims, the Mormon Battalion, and the pioneers of San Bernardino, now began hearing the tidings in earnest. By 1893, there were branches of the church in Oakland and Sacramento, with scattered Saints in Los Angeles and San Diego counties rapidly being drawn into the net. At that time the registered California membership numbered one hundred and twenty.

In 1894, after John L. Dalton's honorable release as president of the revived California Mission, Elder Karl G. Maeser took over. With energy and zeal so characteristic of this stalwart, he immediately arranged for a Mormon

CALIFORNIA MISSION
HOME—
VIEW FROM
REAR DRIVEWAY



in Early California

By
PAUL BAILEY

exhibit at San Francisco's Midwinter Fair, and militantly launched a series of public meetings in the new mission headquarters at 29 Eleventh Street. Among the church's mighty ones who visited the fair, and cried tidings in that Eleventh Street chapel, were apostles Francis M. Lyman, Brigham Young, Jr., John Henry Smith, Moses Thatcher, and elders George Reynolds, George Goddard, B. H. Roberts, and Andrew Jensen.

April, 1896, the Salt Lake Tabernacle Choir made its first tour of California, and gave concerts to enthusiastic music lovers in San Francisco, Los Angeles, Sacramento, Oakland, and San Jose. Two years later occurred the death of President Wilford Woodruff at the home of Isaac Trumbo in San Francisco. By 1904, the California Mission had spread its bounds to include portions of Nevada; and four years later a part of Arizona had been added.

Again California received the Mormon people willingly and happily. When President Joseph F. Smith with other church notables toured the mission in 1908, they were honored and banqueted at Los Angeles by the world-famous Jonathan Club. Such friendly overtures must have struck them as a far cry indeed from the tragic expulsions of Missouri and Illinois.

In 1900, the mission's population was 427; 1905, 666; 1910, 1274; 1915, 4168; and in 1920, 6333. Since 1920, a phenomenal growth has taken place. At rec-

ommendation of President Joseph McMurrin, the first stake of Zion was organized on the Pacific Coast—Los Angeles Stake—comprising the various wards in and about that city. From that point on, Mormonism as fact and force, takes on its present-day stature.

Today's healthy condition is indicated by the fact that there are now 19 stakes, 147 wards, and 3 separate missions in California. Its grand total of Latter-day Saint membership, as of 1942, is 67,529 souls. Truly, the vine has grown over the wall. What the future holds, with war and industry changing America's face as to population and technological segregation, only a prophet would dare say. But certainly that land must continue as one of the richest reservoirs of strength to the church. And the historical part which Mormonism has played in California cannot but loom brighter with every passing year.

SOBRIETY, industry, and honest faith were Mormon virtues which won acclamation and good will from natives of the Pacific slope. The Battalion was
(Continued on page 561)

ARCHITECT'S DRAWING OF THE PROPOSED
LOS ANGELES TEMPLE



ON THE BOOK RACK

EVIDENCES AND RECONCILIATIONS

(John A. Widtsoe, The Bookcraft Company, Salt Lake City. 1943. 334 pages. \$1.85.)

Books come into being in many different ways—some because writers choose to write—and some, like this one, because readers make insistent demands.

Throughout his professional life as scientist, educator, public servant, and churchman—a distinguished and almost unbelievably varied career going back nearly half a century—Dr. John A. Widtsoe has been receiving questions from confused and alert and honest and eager students—students of life, students of the gospel, and students engaged in formal academic pursuits. These questions have come by letter, in church gatherings, from the mission field, in the classroom, and on informal occasions.

Some years ago Dr. Widtsoe began to make permanent record of such questions as they came to him, and, beginning nearly five years ago, to answer in print in the pages of *The Improvement Era* those most persistently and most frequently asked. "Evidences and Reconciliations" was the general title adopted, with a subtitle "Aids to Faith in a Modern Day"—and that the series filled an urgent need is attested by the fact that requests for permanent compilation began to increase as the writings progressed through the months—thus repeating the experience of other writers who, by reason of demand, have been obliged to publish their serial efforts in book form. The latest of which, prior to this, was the book published by the late George D. Pyper, *The Story of Our Hymns*, which first appeared as instalments in the pages of the *Era*.

Dr. Widtsoe's pen has long been active in the cause of truth—all truth. His scientific papers are numerous. His articles and books crusading for better irrigation and dry-farming practice have been translated into many languages. His church books, courses of study, and compilations go back to his early young manhood. Books and manuals written by him and published, now number more than a score and a half, in addition to magazine and newspaper articles, pamphlets, tracts, encyclopedic and other writings.

As a research scholar, schooled in the finest institutions of two continents, as former president, first of a state agricultural college, then of a state university, as consulting chemist, as director of an agricultural experiment station, member of government commissions, of scientific societies, as a churchman of many assignments, and as a world traveler, he has the stimulating manner of the true teacher, the open mind of the true scholar, the engaging charm of a true gentleman, and the true humility of a man of God. His pen, sparing in its use of words and direct in its approach, is nevertheless colorful in expression—and quickly focuses attention on fact avoiding unsupportable generalization.

With this brief glimpse of a man and his work, neither of which needs introduction, it is gratifying to invite this volume to the attention of those who have asked for it, and to many students, both of science and religion, who will find in it many "aids to faith in a modern day."—R. L. E.

HENRY FORD

(W. A. Adams. The Bobbs-Merrill Co., New York. 365 pages. \$3.50.)

To many thinking Americans, Henry Ford is the foremost citizen of the country. He is an American in thought, deed, and hope of the future. He has labored throughout life to benefit the people—the common people. To this end he has used his great creative gifts. The mud slinger has been at work; but the essential honesty and service of the man are beyond cavil.

As no other man he has made possible easy and rapid transportation of the peo-

ple, and thereby not only changed the face of our civilization, but brought unreamed-of opportunities for happier lives to every humble cottage. In accomplishing this, he broke with tradition and made the workers in his gigantic plants sharers in the profits, by doubling the current wages, and then increasing them. This was made possible by introducing methods to lower costs and increase quality—methods that have revolutionized industry.

He has not been afraid to do what others thought impossible. He has pried into na-

(Concluded on page 550)

M. I. A. READING COURSE BOOKS SEASON 1943-44

Committees of the M.I.A. score another victory for inspirational literature in their selection of these books for the reading course this season:

Executives	"Daniel Hammer Wells"	\$2.50
	Bryant S. Hinckley	
Special Interest Groups	"The American Canon"	1.00
	Daniel L. Marsh	
M Men	"Syrian Yankee"	2.75
	Salom Rizk	
Gleaners	"Syrian Yankee"	2.75
	Salom Rizk	
Explorers	"The High Trail"	1.10
	Edwin Diller Starbuck	
Juniors	"Mama's Bank Account"	2.00
	Katherine Forbes	
Scouts	"This Is Freedom"	2.00
	Rhoda Nelson	
Bee-Hive Girls	"Little Women"	1.25
	Louisa M. Alcott	
Bee-Hive Teachers	"The Invincible Louisa"	2.00
	Cornelia Meigs	

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"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

POETRY

MEMORY LESSON

By Elva Reynolds Thomas

HAVE you seen anywhere a tow-headed lad
And a long-legged lassie of eight?
It was just yesterday, all touselled and brown
All laughing, and dirty, and getting home late—
It was longer than yesterday! well—maybe
a year.
Nol it cannot be fifteen, I know,
They gleefully shouted to look at them skate,
But I was too busy, and supper was late.
So I angrily called them in from their play,
And now they have silently wandered away.

If by chance you hear of a tall sailor lad
And a beautiful lassie in uniform blue,
I pray you to tell them, yes, tell them for me,
I would journey the wide world and over the sea,
If somewhere I'd find them laughing and brown,
And calling for me to look at them play
Instead of grim tasks they must do today.
Nothing could hold me; please tell them, do,
I'd drop everything no matter how late—
If they gleefully shouted to look at them skate.

GWENDOLYN

By Elizabeth Cannon Porter

GWENDOLYN, worthy daughter of the
Pioneers,
The glory of the West has bloomed in thee.
It is not right that we should shed our tears—
Translated in thy beauty, fair to see.
Released from pain, free again to soar
Into a realm of which Death is the door.

TO AN OLD SHOE

By Mrs. R. C. Wood

IDLE, forgotten—deep-scarred and torn—
There you lie with your slovenly mate.
Haughty and proud as of always
Resigned to your "Back Closet" fate.
The scars on your sides are so ugly;
The leather is worn smooth and thin:
But each time I see you reminds me
Of all the places we've been!
We tramped through the wide dusty canyons,
O'er daisy-sprayed meadows we trod,
Through woods dark and damp we wandered.
We followed each path of green sod.
You have grown old, scuffed, and trail-weary.
But faithful and true there you lay,
So familiar—and friendly—and restful,
And these pumps have been hurting all day!

FAITH

By Thelma Ireland

FAITH is not without worry or care,
But Faith is Fear that has said a prayer.
SEPTEMBER, 1943

CONTENTMENT

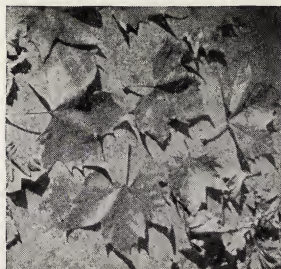
By Rebecca Cannon Engels

CONTENTMENT
Is the flush of dawn in the eastern sky;
The waking song of a bird winging by.
Contentment
Is the touch of dew upon the rose.
The transparent coolness of morning's repose.
Contentment
Is the silence of the waning day
When heads are bowed as if to pray.
Contentment
Is the midnight light of the moon above.
The whispered longing of a youthful love.
Contentment
Is the sudden peace of heart
In the tranquil moment set apart.

SEASON OF MEN

By Helen Ladd Lyons

LISTLESS along brown-burned grass
Trail the harmonics of a gray autumn.
Hurry now, hurry now,
The morning pales and the night comes early.
Hurry, leaves.
Faster,
Faster, faster!
The rising wind expects it.
The quick-clustering grass is tense with it.
Hurry!
Hurry nowhere quickly, before it comes.



—Photograph by Lionel Green

OLD SIMON

By Dorothy Marie Davis

OLD Simon Standifer every dawn
Rakes the leaves from his walks and lawns.
Combs the gutters and street in turn
And puts the leaves in a box to burn.
He snarls at pranks of a mischief breeze.
Growsls at neighbors, hates all trees.
The clanking milk-truck rushing by
He views with dour and vengeful eyes
And shuffles back with sulphurous mutter
To chase more leaves along the gutter.
Some morning down a golden street
Simon will shamblie to sigh and bleat!
God, give him then, for old time's sake,
The Tree of Life and a golden rake.

STORM

By Lalia Mitchell Thornton

FOR sunny weather I have long been glad.
But here upon the vastness of this plain
I've watched the hands of earth, to find they
had
Palms up, to catch the benison of rain.
And I shall nevermore so loudly pray:
"Send us good weather, clear and
bright and warm!"
I have been out where fields dust-covered
lay
And saw the welcome that they gave to
storm.

LITTLE THINGS

By Florence Hartman Townsend

LET me find joy in little things:
Gay mixing bowls, and bright charm
strings,
Small green striped gourds with handle
stems,
A baby's clothes with scalloped hems.

The loaf I bake to golden hue,
Spring hyacinths flowering white and blue.
Let me find joy in things like these—
And someone else be hard to please

THREE LIGHTS

By Alice L. Eddy

NOW in the evening of the year
Comes Autumn with her lamps
To cheer the darkly somber groves
And brighten forest damps.
She lights one lamp in memory
Of summer's vanished charm.
A ruddy blaze of sumac fire
She burns to keep her warm.
And one tall poplar, candle-wise
Atwinkle, golden bright,
She lights down in our meadow for
A little child's delight.

TOWN TALK

By Luacine Fox

I WALKED to town today—
The buildings towered overhead
tall cliffs above a valley street.
The windows gleaming like a thousand
eyes, with secrets hid behind them
The city spoke to me.
The motors of the passing cars hummed by
And horns were sounded.
On the sidewalk . . . beat, beat, beat—
A thousand feet trod destiny—and wove a
thousand tales of life and love;
And faces spoke their message well—
In smiles, in frowns . . . in bitterness and
fear—
In hope—in tiredness—in stark futility;
And hands went quietly about their work.
Their work of building—slowly, surely,
Deeds to take a thousand souls to their
desired eternity.

And coming home—a little child ran up, and
smiling said to me,
"Did you have fun in town today?"
Today? And fun?
I only know a city spoke.
I heard it—as I walked.

THE CHURCH MOVES ON

New Apostle

EZRA TAFT BENSON, president of the Washington, D.C., Stake, was chosen a member of the Council of the Twelve July 27, filling the vacancy caused by the death of President Rudger Clawson. He and Elder Spencer W. Kimball, named a few days earlier (See August *Era*, p. 510), will be ordained apostles after they are sustained at the October general conference.

Elder Benson was born at Whitney, Oneida County, Idaho, August 4, 1899, and bears the same name as his grandfather, the early apostle. He filled a mission in the British Isles, 1921-23, and in 1932 he became stake Y.M.M.I.A. superintendent in the Boise, Idaho, Stake. Three years later he became first counselor in the stake presidency. In 1938 he was sustained as president of the Boise Stake, which position he held until he went to Washington the following year.

At the time of his appointment he was executive secretary of the National Council of Farmer Cooperatives.

Accounts of the two new apostles will appear in a succeeding issue of *The Improvement Era*.

Primary General Presidency

ADELE CANNON HOWELLS has been appointed general president of the Primary Association by the First Presidency. She succeeds the late May Green Hinckley, with whom she served as first counselor. La Vern W. Parmley, former second counselor was appointed first counselor and Dessie G. Boyle as second counselor.

Bessie Jones Schettler, general secretary and treasurer of the organization, has been released. She is succeeded by Lillian Jensen.

Sixteen of the twenty members of the general board were reappointed:

Leah A. Lloyd, Nina Halliday, Vesta E. Anderson, Jennie Campbell, Jessie Schofield, Margaret H. Stromness, Grace D. Wahlquist, Fern C. Eyring, Olga C. Brown, Ruth P. Smith, Angie V. Rawlins, Alta Miller, Zina C. Brockbank, Beatrice S. Winsor, Ruth B. Coon, and Villetta C. Wood.

The four retiring members of the board are:

Bessie Jones Schettler, Vera P. Wahlquist, Ebba P. Larson, and Phyllis L. Leishman.

Elder Harold B. Lee of the Council of the Twelve and Elder Marion G. Romney, assistant to the Twelve, have been named by the First Presidency as advisers to the Primary succeeding Elder Charles A. Callis of the Council of the Twelve and the late Elder Sylvester Q. Cannon.



SPENCER WOOLLEY KIMBALL

Coordinator Aides

AN ever increasing number of Latter-day Saint men in the armed forces, now totaling 39,635, and the problems incident to their supervision have necessitated the appointment of five part-time assistants to Hugh B. Brown, coordinator of Latter-day Saint men in military service. They are: John Longden and Harry Clarke, who will be assistant coordinators in the Salt Lake area; W. Aird Macdonald, former president of the Oakland Stake and the California Mission, who will act in the San Francisco area; Leo J. Muir, former president of the South Los Angeles Stake and retiring president of the Northern States Mission, who will serve in Los Angeles; and Willard L. Kimball, first counselor in the San Diego Stake presidency, who will supervise in that area.

Hawaiian Youth Conference

THE district youth conference in the Hawaiian Mission, introduced last year for the first time, is a streamlined, wartime convention plan designed to give ear to pressing current problems



EZRA TAFT BENSON

and gain greatest possible participation by young and old in solving these problems. Eleven conferences to date have established the popularity and effectiveness of these gatherings.

First day of the usual two-day meet is devoted to a complete and rousing program of planned recreation—recognition of the great current need for directed play. The second day—invariably a Sunday—brings a round of serious discussion forums, lectures, and faith-promoting meetings. Typical procedure is as follows:

Attendance at a "model" Sunday School.

Separation into three groups: (1) children under twelve, under direction of district Primary board, (2) unmarried people twelve to twenty-five years of age in Youth Conference, (3) married people and those over twenty-five in Parents' Forum. The Youth Conference is subdivided into three discussion groups led by missionary advisers, who conduct each group in turn, enabling all to discuss the topics, "Youth and Morals," "Youth and Religion," "Youth and Education—Vocations." In similar manner the Parents' Forum considers "Our Children," "Our Religion," "Our Vocations."

In the afternoon, lectures to separate groups of men and women by members of the medical profession or wartime health problems.

Final general assembly in the afternoon for summary and instructions from Mission President Eldred L. Waldron and Sister Inez T. Waldron.—From a report by Richard W. Madsen.

Oldest Pioneer Passes

MRS. MARY FIELD GARNER, 107, died in Ogden, July 20, from a hip injury received at her home in Roy, Utah, several days earlier. She was born in Stanley, Hereford, England, February 1, 1836, and in 1841 came to America with her parents, converts of the

September Church-of-the-Air

THE church has again been invited by the Columbia Broadcasting System to present a nationwide Church-of-the-Air program. Presentation will be Sunday, September 5, at 11 a.m. MWT, originating over station KSL in Salt Lake City. Mark E. Petersen, general manager of the *Deseret News* and member of the Sugar House stake presidency, will be the speaker. The Tabernacle Choir and Organ will present special music.

church, settling in Nauvoo. She remembered having seen the Prophet Joseph Smith. She came to Utah by ox team in 1856. Throughout life she was active in church and community work.

She did not wear glasses and her mind was active. She was attended by a physician only once in her life prior to her final illness. (See also January, 1943, *Era*, page 5.)

Northern States Mission President

THE appointment of David I. Stoddard of La Grande, Oregon, to preside over the Northern States Mission with headquarters in Chicago was announced July 27, by the First Presidency. He succeeds President Leo J. Muir, who has presided over the mission since June, 1939.

President Stoddard filled a mission to Switzerland and Germany commencing in December, 1912. He and the members of his family have been prominent in the affairs of the Union Stake for a number of years.

Southern States Mission Head

HEBER MEEKS, former Utah Securities Commission official, and now a federal officer in Florida, was appointed president of the Southern States Mission by the First Presidency August 7. He succeeds President William P. Whitaker, who, with his family, will return to his Pocatello, Idaho, home, having served as mission president since June 20, 1940.

President Meeks filled a mission in the southern states from 1914 to 1916. Before moving to Florida four years ago he was active in the Sunday schools and M.I.A. of the Wasatch and Wilford wards in Salt Lake City.

Radio Programs

TWO quarter-hour radio programs weekly are being presented over KSL weekly in the interest of the home and children.

Each Monday at 6:30 p.m. Elder Bryant S. Hinckley is conducting a series of discussions entitled "The Home—The Workshop of the World," and on Thursday evening at 9:45 Elder Adam S. Bennion is giving a series of talks under the general title, "When Two Generations Meet."

Fire Losses

FOR the first six months of 1943 the losses by fire of church property amounted to \$2,795, according to a report just released by the Presiding Bishopric. Losses by fire amounted to \$42,868.66 during the entire year 1941, and \$23,056.08 during the twelve months of 1942.

In the Tradition

AT a civic gathering in Santa Barbara, California, in March—called to discuss post-war peace problems—Grace Ruth Southwick, secretary of the National Education Association, Department of Adult Education, and head of Adult Education in Santa Barbara, among other things said:

It seems to me in discussing the great problems brought by the war, and the still SEPTEMBER, 1943



LEO J. MUIR

DAVID I. STODDARD



WM. P. WHITAKER

HEBER MEEKS

greater ones of the post-war period, the world would do well to heed the lessons taught by the great Mormon church.

Their youth movement and system of recreation are excellent.

We stand in admiration at the magnitude of their Welfare system, and their planning for and guidance of their young people through local centers, especially in Salt Lake City.

Because of all this, I am glad that my grandfather [Edward] Southwick, a lawyer in Illinois, defended Joseph Smith, the founder of Mormonism, in his trial. My grandfather was a Quaker and believed in religious liberty for all faiths.

Musical Ministry

WITH the announcement by the First Presidency of an honorable release to Elder and Mrs. D. Sterling Wheelwright from their mission in Washington, D.C., six years of musical ministry in the nation's capital came to a conclusion. As recital organist Elder Wheelwright has played to more than 100,000 guests of the Washington chapel, and as director of the Bureau of

Information, he has reached countless others with their requests for literature, missionary instruction, and guidance. He has also supervised the use and care of the building. Edna C. Wheelwright has assisted her husband not only as soprano soloist each week, but as informal hostess to many clubs and societies which have attended special musicales and other church functions. With their children, Carol Jean, 16, and David Richard, 9, they have made their home in the chapel apartment, and been subject to call at all hours.

Elder Wheelwright has been active in the Washington Rotary Club, the American Guild of Organists, the Music Educators' Club, and the Committee on Religious Life in the Nation's Capital. Spare-time hours have been devoted to research in the contribution of music to the development of the Latter-day Saint movement, which effort was recognized by the University of Maryland in awarding the Doctor of Philosophy degree this summer.

The Wheelwrights have now moved to Stanford University, California, where Dr. Wheelwright has been appointed acting organist and lecturer in music. He will have the direction of the chapel choir and play for services in the memorial chapel, in addition to presenting courses in the College of Humanities. Prior to succeeding Edward P. Kimball in Washington, D.C., in 1937, Elder Wheelwright was assistant director of the Tabernacle Choir, a member of Y.M.M.I.A. general board, and secretary of the church music committee, of which he is still a member.

Greetings from Sweden

PRESIDENT HEBER J. GRANT has received a cablegram of greetings from the Saints in the Swedish Mission who met recently in their annual M.I.A. conference. The message, signed by C. Fritz Johanson, read:

The Swedish Latter-day Saints together in M.I.A. general Konferens in Gothenberg herewith forward our most obedient and hearty wishes to President Heber J. Grant.

British Mission Activities

REPORT of continued growth and activity in the British Mission is made by A. K. Anastasiou, acting president of the mission, to Elder Thomas E. McKay, assistant to the Council of the Twelve.

Full time missionaries, though small in number, are maintaining the work of the branches. Members are all safe. Seventy-five branches are functioning regularly. Sunday Schools, Relief Societies, M.I.A.s and Primaries are being maintained. . . . Tithes, fast offerings show improvement.

The Destroyer Bennion

THE United States Destroyer *Bennion* was launched at the Boston Navy Yards on July 4. Named in honor of the late Captain Mervyn Sharp Bennion who gave his life at Pearl Harbor, December 7, 1941, the vessel was sponsored by his widow, Mrs. Louise Clark Bennion.

(Continued on page 554)



DR. D. STERLING WHEELWRIGHT

EDITORIALS

Welcome to Two Leaders in Israel

SPENCER W. KIMBALL, of Safford, Arizona, and Ezra T. Benson, of Washington, D.C., have been called to the apostleship. They will fill the two vacancies now existing in the Council of Twelve Apostles; and will be so sustained by the people at the coming October general conference of the church.

These chosen men are splendid representatives of the vast army of intelligent, devoted, and trustworthy bearers of the priesthood. They are capable, yet humble; successful in worldly affairs, yet not of the world; full of love for all men, yet true to the doctrine and practice of the church. They are men of faith through whom the Lord may make his will manifest. All that they have and are will be placed upon the altar of the Lord, in pursuit of their duties as special ambassadors of the Lord Jesus Christ. They will honor the high office to which the Lord has called them.

The calling of these men is evidence again that the church may draw to its full needs upon the great reservoir of faithful men bearing the holy priesthood of God. There is power in the church. It will go on successfully to its destined end.

The church welcomes Brothers Kimball and Benson into its official body. The prayers of the Saints, ascending to the Lord, will make these brethren mighty in their ministry.—J. A. W.

Something About a Soldier

EVERY war of history has given rise to aggravated social problems, and this one is no exception. But the first step toward curing an evil is to recognize it—and then prescribe the remedy. Admittedly, therefore, one of our most pressing problems is the condition of the soldier himself—his morale and his morals, his attitudes and habits, his physical fitness and his protection against disease.

And the problem isn't confined only to the soldier. Anything that affects the men of society affects equally the women, because the normal pattern of life is for men and women to pursue their ways together in the tasks of home-building and community-building, and war changes this pattern in large part. And so we come to the question: What does a uniform do to a man? We know pretty much what it does to his exterior. But what special privileges does it give him, and what special obligations? Having taken the oath of allegiance and having donned the uniform of his country, what, in short, is a soldier?

Well, first of all, he ceases in every respect to be an individual so far as his official life is concerned. He becomes a part of a well-coordinated machine and must scrupulously observe the army regulations, the order of the day, the rules of discipline, give strict obedience to his superiors, and fight for whatever cause his country has officially committed itself. It is his privilege and his duty to honor the uniform he wears, the flag he serves, to defend the principles for which it stands and the people who live under it; he is the protector of home and country; of virtue and honor. To him the community and the nation have peculiar obligations, and he to them. And as a soldier it is his right to receive honor and gratitude from those whom he serves and protects. This, officially, is a soldier.

But, a soldier is still a man also—even as other men. What special privilege does a uniform give him in his

personal life? Concerning departures from the rules of gentlemanly conduct, from the rules of chastity, morality, from the code of chivalry, it gives him no special privilege. To be more specific, the uniform does not, for example, entitle any soldier to any special privilege with any girl in any community which he would not be entitled to as a gentleman of honor without the uniform. The uniform does not change the rules of personal conduct, where ideals and principles and chastity are concerned. And there is no situation or set of circumstances that would justify any young woman in compromising her personal standards for any man because he wears a uniform. In such matters, war doesn't change the rules of personal conduct—nor the results that follow the breaking of those rules.

And so we say to any man who would do honor to the uniform of his country, that it is incumbent upon him to keep himself clean and physically fit, free from contamination and social evil, and to respect in his personal life the sanctity of those things which he is committed to defend in his official life.—R. L. E.

School for Mothers

WITH a laugh and a shout, the children are rushing back to school—even John, the active one who has always been loudest in protesting that he hated school because it cramped his style. And mother is left to a quiet home, with an aching feeling, for she is out of the run of things.

Yet she has an equally important job in the months ahead, if only she will seize her opportunity. One of the most important assignments that women have is keeping an even keel in their households and laying sure foundations that will carry their families through the difficult war situation and weather the more difficult years of the peace that shall follow.

Mothers need to look at the world critically and at the same time in an unbiased manner. They will need to recall often what Paul said many centuries ago: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth. . . ." Mothers need to dwell on that thought, analyzing the statement carefully, emphasizing it both for themselves and for their families, and indicating practical ways of application of the principle involved.

Probably this year, more than ever before, mothers can emphasize the irreplaceable contributions from each country to the development educationally, culturally, spiritually of all other countries. Think what the world would miss without the heritage of the Greek, the Roman, the Saxon in the realm of government. Dwell for a moment on the great cultural loss to the world without the music of Wagner, Chopin, Tschalkowsky, Puccini. What would the world be like in which the poetry of Goethe, Shakespeare, Edwin Arlington Robinson, Dante, Aeschylus, Homer, could not be read freely in every country? How great an educational loss would the world sustain without the work of Froebel, Erasmus, Montessori, Horace Mann!

As mothers this year, then, when our children open their schoolbooks again, can we not learn for ourselves the true meaning of brotherhood and teach our children that the essence of Christianity is indeed love and understanding, and that Paul was right when he tried to make us realize that God has made of one blood all nations?

If we do not accept this point of view and make our children accept it, even when we win the war, we shall lose because hatred will dictate the peace. Mothers in the home and in the neighborhood can do much to eliminate the narrow-minded idea that all good comes from only a few nations. Mothers can indicate that good has come and

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EVIDENCES AND RECONCILIATIONS

lxx. Why and How Should Tithing Be Paid?

TITHING means the voluntary giving of one-tenth of one's income, increase, or interest, for the furtherance of the Lord's work on earth. It is an ancient, divine law, which has been practiced in every dispensation of the gospel. In nearly every land, Christian or pagan, it has been recognized and practiced in some form.

The law of tithing has been reaffirmed by the Lord in our day. (D. & C., section 119.) It is a binding commandment upon the church.

Like all divine commandments, the law of tithing is for the benefit of those who practice it. Great rewards follow the honest observance of this requirement.

First, the tithe payer builds up loyalty to the church. He becomes closely identified with the Latter-day movement. He is henceforth a party to the many activities of the church. Temples, schools, missionary work, and all church programs, the care of the poor, the widow, and the fatherless, are built and fostered by him in association with other tithe payers. He cooperates with the Lord in achieving his mighty purposes. He stands definitely for a great cause. He dares to sacrifice for beliefs that have for their objective the welfare of all men. Courage and power come to every man who sacrifices for a noble cause. He becomes a bigger man. The world is in sad need of men who believe, and have the courage to give of their substance and of themselves for their founded convictions.

Second, it trains the human will for more than material gains. The love of money and the material goods it can buy is one of the most powerful motives within man. When this love overpowers other normal desires, money indeed becomes "the root of all evil." Men must learn the relative values of things of earth and of spirit. To part with our earthly belongings seems to us to be a sacrifice—but sacrifice always begets blessings. The first lesson in the art of happiness is to do without. Whoever lifts his affections above earthly things expands in spirit and begins to grow. Latter-day Saints are a happy people because they grow and progress. They must be able to control and subordinate the love of earthly things if they are to rise to greatness. Otherwise they become dangerous to society and destructive of their better selves. The regular payment of tithing creates unselfishness and lifts a man above the dross of earth. His capacity to do well is enlarged. His vision is freed from the blur of material things. He gains a truer perspective of life. Others recognize in him the subtle quality of greatness; the product of self-forgetfulness. He gains a new and larger freedom. Peace waits upon him. His will is disciplined for righteousness.

Third, the tithe payer is brought into closer communion with the Lord. The offering is an acknowledgment that the earth is the Lord's, and men are but stewards of that which they possess. The Lord is the giver of all good things—seed time and harvest. Payment of tithing is an admission by the tithe payer that his income came from the Lord. The return of the tithe is to say, "As evidence that this gift is from Thee, I return herewith one-tenth."

This faith of every true Latter-day Saint establishes

a nearness between God and man. Every payment of tithing builds a living faith. It becomes a testimony of the reality of the living God, and his relationship to the children of men. To so witness of the Lord and his goodness gives increased spiritual power. Every tithe payer increases in faith and receives the attendant peace and joy. Prayer becomes easier. Doubt retreats; faith advances. Certainty and courage buoy up the soul. The spiritual sense is sharpened; the eternal voice is heard more clearly. Man becomes more like his Father in heaven.

Fourth, the faithful tithe payer has a claim upon the needed blessings of life. Rewards, spiritual and temporal, flow abundantly from obedience to the law. The blessings may not always come as he may wish, but they come and are for man's good. They may be of a material or spiritual nature, as the Lord may design; but they will carry with them always the higher joys of life. Yet it may be safely said that whoever can lay aside the love of earthly things has the gifts of earth at his feet.

The blessings of the church are necessarily withheld from non-tithe payers. The Lord has so stated. They "shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God." (D. & C. 85:5.)

In the last days there are also great upheavals. Destruction and death stalk the highways of earth. There is danger all about. But, the tithe payer has claim upon protection. "Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned. . . . For after today cometh the burning." (D. & C. 64:23, 24.) The Lord in his mercy opens the windows of heaven upon his faithful children and repays a thousandfold according to their needs.

The blessings promised the tithe payer are great.

Fifth, the tithe payer senses the gladness of heart that comes from obeying the Lord's commandments. By obedience to the laws of heaven he secures harmony with the unseen world. He moves through the tasks of the day, looking the world in the face. He knows his path and destiny. He has the full assurance that all is well. This, the greatest effect of tithe paying, glorifies life in the midst of the world's tribulations. Only when a person's whole being is turned to the Lord, by free and full acceptance of divine law, does he hold full communion with heavenly things.

Such are some of the benefits the tithe payer receives from the payment of tithing.

* * *

EVERY member of the church who has an income, or earns money or its equivalent, should observe the law of tithing. The president of the church is under the same obligation as the humblest member. Every boy and girl should be taught to give one-tenth of their income to the Lord. It should be as a joyous privilege, an expression of grateful confidence in the Lord, to contribute for the maintenance of the church, the promulgation of the gospel, and the welfare of the needy.

Tithing means one-tenth. Those who give less do not really pay tithing; they are lesser contributors to the Latter-day cause of the Lord. Tithing means one-tenth of a person's income, interest, or increase. The merchant should pay tithing upon the net income of his business, the farmer upon the net income of his farming operations; the wage earner or salaried man upon the wage or salary earned by him. Out of the remaining nine-tenths he pays his current expenses, taxes, savings, etc. To deduct living costs, taxes, and similar expenses from the income and pay tithing upon the remainder does not conform to the Lord's commandment. Under such a system most people would show nothing on which to pay tithing. There is really no place for quibbling on this point. Tithing should be given upon the basis of

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Where Neighbors Meet

By ALBERT L. ZOBELL, JR.
of "The Improvement Era" Staff

HOME CANNING AT WELFARE SQUARE

GIVEN an even chance against wind and weather, even the amateur Welfare gardener finds himself rewarded with prodigal yields from the paltry seeds so fondly sown in early spring and ardently cared for before breakfast and in twilight hours throughout the summer. There turn out to be more spinach and turnips and lettuce and beets than the family can use all at once. It's a proud moment when, despite every effort to be casual about it, the amateur glowingly presents the Sunday visitor with the biggest head of cabbage or the sweetest bunch of carrots or the longest, tenderest string-beans. "Not much, my dear—but from our garden!"

There is not one climactic harvest-time at the end of the summer, "when the frost is on the pumpkin," as the song had always led him to believe. There are pea time, and bean and beet time, and tomato time, and corn time—a great many things maturing at once or in such rapid succession he and the good wife are quite put to it to take care of it all.

And on the market, or on the lands of growers desperate for help—are things he hasn't been able to grow, but at small cost and effort he, along with enterprising friends and neighbors and ward groups, can secure an abundance of things in season—cherries, apricots, berries, and later—peaches, plums, pears. . . .

THE dilemma this year, both for the lucky gardener and for the enterprising city folk who didn't have land and water but who watched the fresh produce market, has been how to prevent these non-rationed foods from going to waste at their peak; how, in

It's costing George C. Sutherland, city editor of the *Deseret News*, \$150 for each of his seventy-two cans of peas processed recently at Welfare Square. The story:

George left his desk after a busy day to go to the center with his priesthood quorum to can peas. Every member of the group had put in a regular shift on his job before starting on the peas, and the result was that when midnight rolled around and the last can of peas was brought from the cooker everyone was dead tired. George climbed into the car of one of the quorum members and they started for home. "Wait a minute," said George, "I forgot my hat. . . . I'll run and get it."

George ran, but he wasn't acquainted with the terrain of the parking lot. At full speed ahead he ran into a chain fence and went sprawling. . . . breaking his nose-for-news in two places and cutting it severely.

The doctor raised the ceiling price on George's peas, and George is threatening anyone who mentions peas with a trip to Tokyo. George can do it, too. He's a member of Selective Service Local Board No. 10.

this war time, to take advantage of a smiling season against winter and a future day of need.

Although many more families were prepared for home canning than they were for gardening, there were many to whom the preservation of the winter's food supply would be a new venture, an adventure that seemed doomed before it began because there was little home canning equipment available.

EARLY this year the general committee of the church Welfare program came forward with the solution when they provided supplementary canning facilities in the various regions for use by the priesthood quorums, the Relief Societies, and groups of families, for processing their own food supplies under expert supervision. The home canning unit for the Salt Lake Region opened in May just in time to preserve the asparagus crop. Since then the unit has been operating about sixteen hours a day, Monday through Saturday.

Daily one can find women there—some who have canned their fruits and vegetables for a near lifetime, others who will remember this as their first experience, working together in groups, putting up their winter's food supply. Nightly one can find priesthood quorum members, men who have spent full shifts that day in defense plants and in vital positions on the home front, meeting amid a feeling of true brotherhood as they, too, take a hand in insuring their families' food supply. Groups are assigned work periods of two, three, four hours, and longer as much as a month in advance.

Next door to the small home canning unit on Salt Lake Region's Welfare Square is the large Welfare cannery where previously assigned quotas of

How I Helped Take WORK Out Of IRONING

YOU'D BE GROUCHY, TOO, IF YOUR BACK HURTED YOU FROM IRONING ALL DAY WITH A STICKY IRON!

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MONEY, MEET FAULTLESS STARCH! HE'LL TAKE THE STICKING OUT OF YOUR IRONING.

HOW CAN A STARCH DO THAT?

I CONTAIN SPECIAL IRONING-AID INGREDIENTS TO MAKE YOUR IRONING SMOOTH AND EASY!

NEXT IRONING DAY

WELL... YOUR OLD CHEERFUL SELF!

FAULTLESS STARCH DESERVES THE CREDIT! MY IRONING IS BEAUTIFUL AND SO EASY!

...AND I MAKE CLOTHES WEAR LONGER, TOO—SO IMPORTANT TODAY!

MAKE ALL YOUR WASH LOOK

AB-SO-LUTELY FAULTLESS!

9¢-10¢-25¢-AT YOUR GROCER

fruits and vegetables raised on ward, stake, and quorum projects, are daily being canned for the General Welfare program, not to be confused with the activities of the private "home canning" groups. When an extra large group desires to do home canning, the members may be assigned to the big cannery. Both the large cannery and the home canning unit are modern in every detail except one—whenever many hands can do the job of perhaps one machine, they supplant the machine. Welfare work is the labor and love of many hands.

String beans were being canned by a group of twenty-five women one morning recently. In successive steps, the beans were stemmed and broken into the right size, then washed through two waters, blanched for ten minutes by live steam. Some of the women placed the beans into the cans which had been previously steam-sterilized. Brine was then run into the cans, and they passed on a belt in another steaming process. Lids were then placed on the cans which were sealed by machinery and lowered into one of two pressure cookers where they were processed for twenty-five minutes.

The women chatted together as they worked, much as they would have done in their own homes. The conversation, could one overhear it, punctuated now and then by the shrill whistle of steam, would reveal that the woman on the left had a son in the armed forces overseas, and the woman on the right had a grandson who was showing off his first tooth; over in the far corner a woman was telling about a newly discovered recipe, requiring no ration points. It was truly a community project. No job grew monotonous because the women changed around often, and no one could say, "This can of beans is mine"; they all had a hand in the preparation of every can.

Said one woman as she came from Welfare Square with several cases of newly packed string beans:

"Our East Ensign Ward has had four canning dates for beans alone. This morning we started at six o'clock, and at noon when we finished we had nine hundred cans. One group put up one thousand and eighty-four cans. We furnished the beans, and Ensign Stake had previously purchased all the cans to be used by the stake, which we got today for four cents a can. Beginning at eight o'clock this morning, we paid the Region three dollars an hour for the use of the cannery and a trained supervisor. The spirit of friendliness and getting acquainted exhibited on these excursions is sure to bring the ward closer together. Missionary work has been done, too, as several non-Mormon women have participated in our group. It has been real fun meeting in housedresses and low-heeled shoes to revive back-fence neighborliness."

That's the feeling these days down at Welfare Square.

LIFE WITH "JUNIOR" by Elsie, the Borden Cow



YOU WON'T GET ANY OF THIS FOR YOUR MASHED POTATOES! DOCTOR SAID BORDEN'S EVAPORATED MILK WAS FOR ME!

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For spiritual nourishment—send the ERA

COOKS' CORNER

By Josephine B. Nichols

**RECIPES AND SUGGESTIONS FOR
THE SCHOOL LUNCH BOX**

A PATTERN FOR THE SCHOOL LUNCH

A LUNCH should include substantial sandwiches; a crisp salad, raw carrots, celery, a whole tomato, or fresh fruit; something sweet like cookies, cakes, fruit-tarts or puddings; a hot or cold beverage; and now and then a surprise tucked in the corners like raisins, dates, nuts, or candy.

SANDWICH SUGGESTIONS

Meat:

1. Fish mixed with salad dressing.
2. Tuna fish, olives, nuts, and salad dressing.
3. Ham, sweet pickles, and salad dressing.
4. Chicken with lettuce or parsley and salad dressing.
5. Dried beef and mayonnaise.
6. Chopped meat with hard-cooked eggs, green peppers, or parsley and salad dressing.
7. Any leftover meat chopped and mixed with salad dressing.

Eggs, Hard-cooked:

1. Eggs minced and seasoned.
2. Eggs sliced thin on lettuce.
3. Eggs with chopped olives, pickles, parsley, or water cress.
4. Eggs and ham chopped together.
5. Eggs scrambled in a little butter.

Cheese:

1. Grated cheese, moistened with cream, ketchup, chopped pickles, tomato juice, or salad dressing.
2. Grated cheese and India relish.
3. Grated cheese with nuts and salad dressing.

Vegetables:

1. Sliced tomatoes, salad dressing.
2. Minced cucumbers, salad dressing.
3. Shredded lettuce, salad dressing.
4. Shredded cabbage and carrots with salad dressing.

Fruit and Nuts:

1. Jam and jelly.
2. Marmalade and grated cheese.
3. Raisins and peanut butter, mixed.
4. Chopped apples, celery and nuts, mixed with salad dressing.
5. Dried fruits (any kind) one cup, one-half cup nuts. Put these all through food chopper and mix with juice from one-half lemon.

**HOME-MADE BREAD FOR THE LUNCH BOX IN
"90 MINUTES"**

Quick Yeast Bread

- 3 cakes yeast dissolved in $\frac{1}{2}$ cup lukewarm water
- $\frac{1}{3}$ cup evaporated milk and $\frac{3}{4}$ cup warm water
- 2 tablespoons shortening
- 2 teaspoons salt
- 4 teaspoons sugar
- $5\frac{1}{2}$ cups (about) enriched all-purpose flour

Add sugar, salt, and shortening to warm liquid; mix in two cups of flour and whip until smooth; add more flour, continue to beat, adding small amounts of flour until no more flour can be stirred in, then knead thoroughly, adding small amount of flour until dough does not stick to fingers. Let rest one minute while hands are rubbed free of all particles of dough (do this with a dry towel). Remove dough to board; knead gently until smooth and satiny.

THE IMPROVEMENT ERA

Divide dough in half; turn cut side in and continue to knead and round up into a firm ball; cover with a cloth. Let rest on the board for fifteen minutes. Shape into loaves, place in single loaf pans. Let rise until almost double in bulk, about thirty minutes. Bake in oven 400° F. about thirty minutes. If pyrex is used the baking time is shortened about five or six minutes.

Soft Ginger Cookies

- 1/2 cup sugar
- 1/2 cup shortening
- 1 cup molasses
- 1/2 cup sour milk
- 3 1/2 cups sifted, enriched all-purpose flour
- 1 teaspoon soda
- 1 teaspoon salt
- 1 teaspoon ginger
- 1 teaspoon cinnamon

Cream sugar and shortening, add molasses and beat well. Sift dry ingredients together and add alternately with the milk to the creamed mixture. Let stand in the refrigerator several hours or overnight. Roll on floured board to 1/4-inch thickness and cut with 2 1/2-inch cookie cutter. Place on greased baking sheet and bake for fifteen minutes in pre-heated 375° oven. Makes three dozen.

Fruit Tarts

- 1 quart bottled fruit (apricots, berries, or stoned cherries)
 - 3 1/2 tablespoons cornstarch
 - 1/2 cup sugar
 - 1/4 teaspoon salt
- Drain liquid from fruit; combine cornstarch, sugar, and salt in saucepan; gradually add fruit liquid. Cook slowly until thickened, stirring constantly. Add fruit; cool. Pour into baked three-inch tart shells. Chill until filling is firm.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Stale bread crusts erase pencil marks from wallpaper.—V. H., St. Anthony, Idaho.

Grease the measuring cup lightly before measuring molasses, or dip it full of flour, then empty it; this enables every drop of molasses to be poured from the cup.—E. A. Carey, Idaho.

When the food in a metal saucepan or kettle is accidentally allowed to burn and adheres to the utensil, don't waste energy trying to scour it out. After removing whatever burnt food comes off readily, put the utensil on the stove over the heat and let it burn. The scorched food will carbonize and flake off, leaving the surface inside the utensil cleaner than before the accident. Of course, it will smoke a bit during the burning process, depending on how thick the coating of burned food is in the utensil. A little care should be taken with aluminum so as not to heat it red hot. If it starts to get pink, remove it from the heat for a moment. By this method, I have even cleaned the griddles of our waffle iron which had been borrowed and returned in a badly blackened condition.—J. H. B., Arlington, Va.

If you have some worn linoleum, try painting it. When dry, dip whisk broom in different colored paint and spatter lightly over the surface, dry and shellac. When this is dry, wax your floor and it will look like new.—Mrs. J. C. B., Fairview, Utah.

THE SCHOOL FRONT OPENS





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ODOR

Let your nose be your guide as to whether your jams and jellies will be better when made with M.C.P. PECTIN or strong-smelling "old-fashioned" liquid pectins.



COLOR

The pronounced brownish color of "old-fashioned" liquid pectins will startle you when you compare them with the pure whiteness of M. C. P. PECTIN.



TASTE

Compare the strong, disagreeable flavor of liquid pectins with the pleasing, faint lemon taste of M. C. P. Think what this means in preserving true fruit flavor



FOOD AUTHORITIES AGREE... jams and jellies are rich, energy-producing foods...easy and inexpensively made. Jams, especially, make an excellent spread, and are far more economical than butter or margarine. For wartime economy and health make all you can...NOW!



A-1 For Using Low Point Meats

Whatever the meat, Globe "A1" Egg Noodles will dress up the dish and add plenty of flavor. Especially selected Durum Wheat is used for Globe "A1" Noodles and they are always tender, firm, just right! No ration points needed—yet the same high quality of all the famous Globe "A1" Products.

A-1 NOODLE MEAT SAVER

1 8-oz. pkg. GLOBE "A1" Wide EGG NOODLES

3 veal hearts

GLOBE "A1" FLOUR

6 medium onions

2 tbsp. lard or drippings

1 ½ cups water

1 tsp. salt

¼ tsp. pepper

Cut hearts in half; wash well and parboil about ½ hour. Dredge with flour and brown in hot fat. Add onions, water and seasonings. Cover and simmer 1 hour or until tender. Cook noodles in boiling, salted water until tender. Drain, season and place on chop plate. Arrange meat on noodles and pour gravy remaining in pan over all. Serves 6.

GLOBE "A1"

Spaghetti-Macaroni-Noodles

Certainly --

"MILK WHITE" EGGS are in the service of their country! . . . Our fighting men are entitled to the **best** . . . and

"MILK WHITE" EGGS

are always **top quality**.

All of our products in **excess** of Government requirements—to the limit of our capacity—are available to you, at your grocer's.

UTAH POULTRY PRODUCERS' CO-OPERATIVE ASSOCIATION

A recognized scientist tells of his mother's faith and works
IN THE GOSPEL NET By Dr. John A. Widtsoe
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An "Improvement Era" Publication
 On Sale at Bookdealers Everywhere

On the Book Rack

(Concluded from page 540)

ture's secrets, and brought to light astonishing results. Though an engineer, he has recognized the primary importance of the soil, and has helped promote agriculture. He has been a pace setter in business and farming. He has tried to keep an even balance in the forces that yield human joy.

His plan of decentralizing industry and of village combination of industry and agriculture, may yet save the day for American peace at home. He has touched, beneficially, the methods of education and recreation. Greenfield village showing objectively the story of American growth, is an unexcelled textbook of American history. A lover of peace, he has sought to prevent and end warfare among people. He has done so many things with a noble purpose, and done them so well, that they cannot be enumerated in a brief book review.

Wealth has come to him. To begin in the thirties with a modest wage, and to rise in a few years to be among the world's richest men, is an accomplishment of heroic proportions. But, he has not labored for money. He has had a higher objective. His satisfactions have come in making practical his ideas and ideals.

The life of Henry Ford shows how happiness may be found along very ordinary roads, such as lie before every man. It is well worth reading, studying, and following. Mr. Adams has produced an interesting, informative biography, which can be highly recommended.—J. A. W.

MIND, MEDICINE AND MAN
 (Gregory Zilboorg, M.D. Harcourt, Brace and Company, New York.
 344 pages. \$3.50.)

MENTAL disease is the theme of this well-written and interesting book. A psychiatrist is defined as "a physician who specializes in the study and treatment of mental disease proper. And "proper" mental illnesses are defined as those "not caused by the disease of any specific bodily organ." From this point of view the author discusses instinct, personality, crime, judgment, soul, religion, and numerous other related subjects. Dr. Zilboorg is a fervent supporter of Freudian views. The book is an excellent survey of the whole field, written for laymen as well as for the profession. In this day when the importance of a rational understanding of mental disturbances is coming to the front, the authoritative, understandable discussion of this volume should be welcomed.—J. A. W.

WHAT IT TAKES
 (Stories from the Lives of Soldiers, Sailors, and Airmen. 61 Gramercy Park, New York City. 79 pages. 25 cents.)

THIS faith-promoting book of excerpts from young men who are faced with the tragic necessity of going to war deserves wide reading. Fortunately, it is inexpensive enough that each boy in the service can be given one for his own encouragement and for the increase of his faith. From all kinds of men in the service in all kinds of conditions and in many countries, the burden of their cry is that there is a God, and that he hears and answers prayers, and that even though safety and life may be denied, God gives these people the courage that they need in the face of the greatest trials.

Such well-known names as Madame Chiang Kai-shek, Lt. Gen. W. G. S. Dobble, Capt. Eddie Rickenbacker appear side by side with anonymous and little-known writers. But all have the same cry—faith in a Supreme Being. This book is a welcome addition to the book shelf.—M. C. J.

NEWS FROM THE CAMPS

Fort Lewis, Wash.

I HOPE that in the future I will always have the Era by my side. It is such a great help and guide to the many fellows away from home. It somehow brings us much nearer to the place and people who are close to our hearts. Many of the fellows of different faiths read everything in it.

N. O. Johnson, U. S. Army

Dallas, Texas

WE were returning from a night navigation flight from the coast. The navigator had very little experience and I put a little too much trust in him. Before it could be avoided, we had flown into a mess of weather. Our radio compass was out. The radio was so full of storm static that it was useless. We flew into an overcast at 9:30 p.m. which was so dense we couldn't see our wingtips. At 11:30 I was still trying to get out of the "soup." We had been down to 600 feet without getting below the ceiling. I was fairly certain that it went clear to the ground. The only clue I had as to our location was the glare of gas escape fires from the oil fields that border Shreveport for about 60 miles. Our gas was getting mighty low, and the tension was beginning to show on the crew. They were all adjusting their parachute harnesses, and looking pretty stolid. I couldn't see myself being responsible for killing five of my buddies. I felt that a prayer was in order. So I gave out from the heart. Praying seemed to relax my nerves and I felt a lot better. In a hideously impossible short time we broke out of the fog practically directly over the field. We landed at 12:05, and in a half hour the field was closed, ceiling zero. The captain was waiting in the squadron room when we came dragging in. He didn't say much—just smiled and left the room. . . .

L. G. Thompson, U. S. Air Corps

Paine Field, Wash.

LOCATED on Paine Field is a small group of Mormon boys. We have access to

the church publications. We attend meetings as often as conditions will permit. It has been our lot to hold a number of fine cottage meetings in neighboring towns. What little tithing is ours to pay, we send to the wards back home. We endeavor to obey the Word of Wisdom. Our prayers are often offered silently, but nevertheless, in the spirit of humble appreciation. . . . With the love of our heritage and through our adherence to the admonitions given us, conjoined with the faith of our parents at home, there can be no other alternative.

Kenneth B. Morrison, U. S. Air Corps

On a convoy out of New York

MOTHER, I am praying to God every night to help me remember the things you and dad have taught me, and I'm trying my best to live as I should so that I will come back to you. . . . This will be the last letter I can write to you, so just remember you will always be in my heart no matter where I might go. . . .

Gale Reynolds, U. S. Marine Corps

IT is the army's job to armor-plate with steel. I have found the kind of armor-plating that is stronger than any metal. . . . What finer gift could a man receive and take with him in his task of defending his country than the armor of the gospel of Jesus Christ? Such a man is prepared to live and he is prepared to die. . . .

Lt. Richard F. Taylor, U. S. Army

Base Hospital, New York

AS I lie here on my hospital bed I have quite a bit of time to study. . . . I have watched the nature of mankind in my travels thus far over the earth. I can see why God has poured out his wrath upon the earth. . . . What has a man accomplished in the sight of our Heavenly Father when he stands before the judgment bar of God with nothing to show for his works?

Raphael Campbell, of the British Isles

RIDING FOR A STAR

(Concluded from page 537)

stayed on too long and gave Dillinger a chance to use his old trick of rubbing off his rider? Didn't she know she was handling dynamite? I watched, helpless to do anything. Something was wrong! Terribly wrong!

The crowd was hysterical.

"Dot must be crazy!"

I didn't answer; I was too worried. The same routine: the pick-up swung in close, edged up to the bronco and watched for a chance. Then Slim must have said something to Dot, because she looked at him, seeming to realize the predicament she was in.

"For Pete's sake, Dot, take your chance this time—it's your last!" I muttered under my breath.

When I saw Dot slide off—rather awkwardly, but safely onto the pick-up my heart seemed to slip back into its normal position again. . . .

"Great ride, kid!" I hailed Dot after the show.

She smiled.

"I wish Betty Lou could have seen you win that prize money," I said.

Her eyes got watery again. "I did it for Betty Lou. She rode Dillinger last night, was thrown and injured her spine. She can't move any muscles from her waist down. The doctors said it would cost a thousand dollars to fix Betty Lou up."

There was a catch in Dot's voice, as she added: "You see, I just had to have the money—and riding Dillinger was the only way I could get it!"



HERE'S a trick chefs and bakers use—to help your wartime cooking! You won't need so much chocolate if you add a few drops of Mapleine to your chocolate goodies. Mapleine has the peculiar ability to boost chocolate flavor.

HOT CHOCOLATE! Skimp on the chocolate but not on the luscious rich chocolate flavor. Add a few drops Mapleine just before serving.

FROSTING! Here, too, Mapleine coaxes out every tempting bit of chocolate flavor. So you need less chocolate in icing—cooked or not.

CAKE! Yes! Mapleine gives a lift to every bit of chocolate flavor. Grand for cookies, too.

FUDGE! Don't sigh for fudge. Splurge, make some! Make it rich with chocolate flavor, yet be thrifty with chocolate. Mapleine will help.

MILK DRINKS! Chocolate milk tastes more chocolaty when you flavor with Mapleine. Or skip the chocolate—flavor the milk with Mapleine and sugar. Good! Get a bottle of magic-working Mapleine from your grocer today. Only 35¢ a bottle. A little flavors a lot!

MAPLEINE
IMITATION MAPLE FLAVOR
The "Extra-Help" Flavor in Wartime



We, too

. . . like many other manufacturers, have shortages and rationing. We also face the problem of supplying not only our armed forces, but the increased population as well.

We are doing our best to apportion our products fairly, so that everyone will receive some. We greatly appreciate your fine cooperation.

J. O. Glade
GLADE CANDY CO.



BUY U. S. WAR BONDS and STAMPS

MELCHIZEDEK PRIESTHOOD

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH,
CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND HAROLD B. LEE

Personal Welfare

Keeping the Spirit of the Lord

THE chief concern of the Personal Welfare committees of Melchizedek priesthood quorums is the personal welfare of the quorum members. In this column, during the last ten months, a number of suggestions have been made for specific activities through which the personal welfare of quorum members might be improved.

In carrying out the suggested activities, we should constantly keep in mind that the greatest safeguard which can come to the individual quorum member for his personal welfare is the spirit of the Lord.

The evil one is today exercising all his powers to defeat the cause of righteousness. The revealed truths of the gospel are being fought with satanic counterfeits in all places, high and low, and in innumerable and devious ways.

Without the spirit of the Lord we will be deceived by these counterfeits.

The Personal Welfare committees should impress this truth upon every quorum member and endeavor to awaken in the heart of each one a desire to obtain for his own guidance the spirit of the Lord. It can be had by all, for the Lord himself has said:

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. (D. & C. 84:46, 47.)

Church Service

Temple Work

THE priesthood committee of the Council of the Twelve suggests that for the next twelve months all Melchizedek priesthood quorums in the church set up as one of their projects that every quorum member engage regularly in temple work, if living near the temples, at least once a month, better once a week, or arrange to have such temple work done regularly by others if the member lives at a distance from the temples.

Such work could profitably be done as quorum groups. The quorum would gain much thereby.

In the work attention should be given first to the names of our own lines; but failing this, work should be done for the thousands of male names now lying in the temple archives. If all quorums will take up this project, within the year work will be completed for all these names. Blessings will come as a

result of all quorums that participate. The waiting dead are grateful.

Let this matter be taken up by every Melchizedek priesthood quorum in the church. The Church Service committee could well take the lead in keeping this matter alive before the quorum and in organizing temple excursions.

Ordinances

It would be well for the Church Service committee to educate quorum members to perform the ordinances

ordinarily used in the church. While there are but few set forms, the formal prayers required when officiating in the ordinances should be learned and the manner of administering them thoroughly understood.

A quorum project to bring about a better understanding of the authorized methods of performing these ordinances is worthy of consideration by those who are charged with the responsibility of promoting church service in the quorums.

ANNUAL REPORT OF THE L. D. S. STAKE MISSIONS

Made by the First Council of the Seventy to the Council of the Twelve Apostles
for the year 1942

MISSIONARY ACTIVITIES

	1942	1941
1. Number of times out doing missionary work	125,545	145,641
2. Hours spent in missionary work	272,038	335,339
3. Number of homes entered for the first time	73,720	90,685
4. Number of revisits	80,151	92,505
5. Number of invitations to return	119,678	138,527
6. Number of gospel conversations	199,754	233,293
7. Number of standard church works distributed:		

	Loaned	Sold		
Copies of the Bible	253	529		
Copies of the Book of Mormon	1,779	3,005		
Copies of the Doctrine and Covenants	211	923		
Copies of the Pearl of Great Price	162	783		
(No designation—416) TOTAL	2,425	5,240	8,081	8,211

8. Number of other books distributed	8,594	9,210
9. Number of tracts and pamphlets distributed	143,268	201,447
10. Number of hall meetings held by missionaries	4,001	4,333
11. Number of cottage meetings held by missionaries	8,051	9,996
12. Number of missionaries who attended cottage or hall meetings	27,657	32,112
13. Number of investigators present at cottage and hall meetings	21,922	34,593
14. Number of baptisms as a result of missionary work:		
(1) Of people over 15 years of age	804	
(2) Of people under 15 years of age:		
a. Both of whose parents are members	593	
b. Others under 15 years of age	484	
Classification not designated	147	
TOTAL	2,028	2,203

15. Number of inactive members of the church brought into activity through stake missionary service during the year	3,509	4,621
Number of stakes in the church	143	139
Number of stake missions organized	141	136

MISSIONARIES

	1942	1941
Number of stakes reporting	101	113
Number of districts	347	356
Elders	276*	275
Seventies	886*	1,125
High Priests	249*	287
Women	637*	606
TOTAL	2,114†	2,399‡
Number of missionaries making the minimum requirement	1942	1941
Number of missionaries making less than minimum requirement	687*	734
Number of inactive missionaries	911*	1,247
Number not classified	468*	398
TOTAL (Agrees with total above)	48*	20
	2,114*	2,399

*Average for the year 1942.

†Includes 66 not classified.

‡Includes 106 not classified.

NO-LIQUOR-TOBACCO COLUMN

(Conducted by Dr. Joseph F. Merrill)

Are We Losing the Fight?

IN this column of the September, 1942, *Improvement Era*, page 587, we gave the figures of the amount paid in Utah for liquor and tobacco during the fiscal years 1941 and 1942. We here-with present the figures for the two fiscal years 1942 and 1943. The fiscal year in Utah, as does that of the federal government, ends June 30.

The figures are official, obtained from the Utah State Tax Commission for cigarettes and beer, and from the Liquor Control Commission for distilled or hard liquor.

Fiscal year figures:

Paid for:	1942	1943
cigarets	\$ 3,481,422	\$ 4,993,926
beer	4,420,292	8,014,236
liquor	5,820,127	9,253,094
Total	\$13,721,841	\$22,261,256

According to corresponding figures published a year ago, during the fiscal year 1942, there was an increase in money paid over 1941 for cigarettes of 20%, beer 13%, and hard liquor 27%. The figures for increases of 1943 over 1942 are for cigarettes 14.7%, beer 81%, and hard liquor 59%.

The above figures justify us in asking "Are we losing the fight?" Objectives of our churchwide campaigns are so to instruct and motivate our youth that they will abstain from smoking and drinking and to win to abstinence the older people who indulge these habits. Are we making satisfactory progress in Utah? In the church as a whole? From the data at hand we cannot say.

The best we know to do is to refer the matter to our stake chairmen and ask each one to institute a survey in his stake to find out the facts in the matter. The information derived from a careful survey would be both interesting and valuable. The survey should be made. It would serve as a guide and a help in our efforts.

On their face the figures say we are losing the fight in Utah. But there are many factors involved and conclusions should not be hastily drawn. In the first place our campaign is not directed to the public—only to our own people. In the next place it must be remembered that Utah has within the last two years had a large increase in population—military and civil—the great majority of whom do not belong to the church, particularly the military population. And undeniably a very much larger percentage of this population smokes and drinks than does a population made up of church members. It is perhaps regrettably true that the temptation to smoke and drink is now greater for some of our people than ever before, for in their daily lives many of them are

now more intimately in contact with indulgers than ever before. This contact, we are sorry to admit, sometimes has a bad influence. Pope wrote:

Vice is a monster of such frightful mien
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace.

But let us have a survey of our own members and learn definitely if we are making progress toward our objectives. Let all workers resolve that we must do so.

Can You Believe It?

DURING the fiscal year 1943 the Utah State Tax Commission revoked 607 "drivers'" licenses. Of these, 586, or 96.6%, were for "drunken driving." But to avoid wrong impressions we advise that the Commission *suspends* licenses as well as *revokes* them. During the year the suspensions numbered 526. Of course, suspensions are for minor offenses and revocations; taking the licenses away is for major or serious offenses.

But notice! Nearly all the revocations were for *drunken driving*! How hazardous to life and property such drivers are! Why are they permitted at the wheel on the highway? In the August *Era*, page 493, we presented the "Surprising News," obtained from the National Safety Council, that traffic deaths since Pearl Harbor numbered 40,000, exceeding U. S. war dead during the same period. Further, the number injured in auto accidents was 1,400,000 while the war wounded and missing numbered 70,687. Alcohol and gas do not mix. The figures prove it. Should not every state make it a crime for a drinking or drunken driver to be at the wheel of a car on public highways? Should we do something about this?

Melchizedek Priesthood Outline of Study, October, 1943

Text: *Teachings of the Prophet Joseph Smith*

LESSON 71

THE END OF THE WORLD (Continued)

- The Saints shall hardly escape (D. & C. 63:34)
 - Without Zion, a place of deliverance, we must fall (71)
 - If Saints not sanctified and gathered they cannot be saved
 - Saints should make all preparations in their power for the terrible storms gathering in the heavens (141, 132)
 - A false idea that all the Saints will escape all the judgments (162)

Discuss:

- Why must the wicked be destroyed from the earth?

LESSON 72

THE COMING OF THE SON NEAR

- Signs of his coming already commenced (160)
- Future signs in the heavens (D. & C. 45:42)
- Precise time is not made known (341; D. & C. 49:7)
- He will come in the clouds of heaven in power and great glory (D. & C. 45:44)
- Then shall the arm of the Lord fall upon the nations (v. 47)

Discuss:

- What signs of the second coming of Christ are already in evidence?
- Cite specific events that are to take place before his coming in glory.

LESSON 73

THE MILLENNIAL REIGN

Read *Teachings of the Prophet Joseph Smith*, pp. 13, 36, 86, 218, 231, 232, 248 250-252, 268-269; D. & C. 19:3; 29:12-13 22-24; 38:20; 45:55; 58-59; 56:20; 63:20-21; 49-51; 77:12; 84:100, 110; 101:26-31; 103:7; 133:18-25; Moses 7:63-65; 1 Nephi 22:24 26, 28.

- Christ will reign personally upon the earth
 - His glorious coming (D. & C. 133 18-25)
 - The earth to be renewed and clothed with the glory of her Lord (D. & C. 133:23-24; 77:12)
 - Christ and the resurrected Saints will reign over the earth (268-269; D. & C. 45:59)
- A thousand years of righteousness and peace
 - The Sabbath of creation crowned with peace (13)

Discuss:

- Explain the expression "they shall not sleep in the dust."
- What kind of government will exist upon the earth when Christ is the ruler and lawgiver?
- Why will Satan be bound during the thousand years?
- What change will take place in the earth itself when it is renewed and become like a terrestrial kingdom, or as it was in the days of the Garden of Eden?

LESSON 74

THE JUDGMENT AND NEW EARTH

- The last judgment
 - At the end of the glorious thousand years Satan to be loosed for a little season (13; D. & C. 29:22)
 - Final overthrow of Satan and wickedness (D. & C. 88:111-116)
 - The righteous sanctified and given an eternal inheritance on the glorified earth (36, 86)
 - All men to receive according to their deeds (13; D. & C. 19:3)
 - The heaven and earth to die, and become new and transfigured (D. & C. 63:20-21, 49; 88:26; 29:23-24)

Discuss:

- What is the value of an inheritance upon this earth?
- Name some of the outstanding teachings which came to the world through the Prophet Joseph Smith.

NORTH, SOUTH, EAST, WEST WITH LATTER-DAY SAINT SERVICEMEN



Upper left: To an island in the north Pacific flew Chaplain Milton J. Hess recently to organize these men for conducting regular Sunday services and M.I.A. Pictured here are the men as they met Sunday, June 27: first row, left to right: Dewey Burpil, Herman Visser, Monroe Parrish, Robert Dodd, Chaplain Milton J. Hess, Leland Walker, Stuart Pupmire, L. Grant Humphreys, Fred Beech, Vaughn Crane, Thomas Miasari; second row: George Gregg, James Hansen, Ralph Denton, Bill McCullough, Donald Smurthwaite, Darel Austin, Donald Holland; back row: Edward Fenwick, Lynn Angus, Wilford Jolley, Leonard Eliason, Ray Hooper, Harvey Iverson, Dr. George Ficklin. Lt. Oliver Wayman not present.

Upper right: With coconut logs for benches and rifles kept close at hand, nearly sixty latter-day Saints stationed in New Guinea met with Chaplain Reed G. Probst in services Sunday, April 4, commemorating 113th anniversary of the founding of the church. Some of the men travel many miles to meet with the group. Those too widely scattered to convene, have been encouraged to organize into M.I.A. groups. More than one returned missionary in uniform has stated that he did not at any time on his mission have so much opportunity for gospel conversations with interested people.

A partial list of men who have attended recent meetings includes Holley Manwaring, Clifford L. Davis, Merle Sorenson, Theo E. Johnson, Robert R. Hansen, and Martell A. Belong, Blackfoot; John A. Gardner, John Dexter, Verle Jensen, Clifford Hansen, and Lyle Donaldson, St. Anthony; Marshall Beal, Idaho Falls; Elwood C. Call and Milan Capgar, Ripley; Jesse D. Terry, Basalt; and Reo S. Westover, Preston, Idaho.

Scott R. Clawson, K. H. Reymann, Edwin Biernan, Kenneth L. Russell, Louis West, Robert, Harry G. Simpson, and Raymond Walk, Salt Lake City; Frederick W. Lewis,

Ward Heal, Maurice W. Russell, and Thornton Booth, Provo; Hyrum Richards, Ogden; Edward Barton, Cedar City; Homer W. Pippin, Marysville; Henry D. Walgren, Centerfield; Leo D. Saunders, Bountiful; Kenneth J. Zabriskie, Fountain Green; Norman V. Duncan, Greenriver, Utah.

Clinton B. Jensen, Ft. Shaw; Otto Powell and Lewis L. Flamm, Billings; Clyde Rushton, Glasgow; and Douglas Sheppard, Chinook, Montana. Darrell B. Cline, Keith F. Kohler, and Bernard A. Shanks, Union; Edwin L. Briggs, Walter L. Buckley and James G. Everson, LeGrande; Paul Helms, Eugene, Oregon.

Norman Bates, Los Angeles, California; Shirley Taylor and Douglas Woodard, Illinois; Roger Hensler, Virginia; Rex C. Black, Arizona; Melvin W. Shaw. (From a report by Thornton Y. Booth. Photograph U.S. Army Signal Corps. Pfc. Harold Newman, photographer.)

Lower: Servicemen met at Camp Wallace, Texas, who, like Latter-day Saint men everywhere, are able to organize and conduct their own church services creditably. Seen in the picture (position not identified at the source) are R. Dean Rother, Marvin Mower, William Chambers, Robert Sorenson, Lloyd Page, Leon Lee, Bill Wirtlin, Keith T. Richins, Kay A. Young, Joseph D. Payne, James L. Olsen, Allen H. Sorenson, Frank E. Troxell, Keith A. Gardner, Clayton R. McKay, Louis C. Barrett, Lester McNeley, Albert Schumann, Thomas J. Kemp, James L. Jensen, Chester E. Bailey, Jr., Athol Graham, LeGrande Hubbard, Russell J. Miller, Robert H. Davis, Jay D. Ridd, Marvin J. Miller, Wayne R. Hales, Wilford J. Stokes, Keith B. White, Wallace E. Wahlén, N. B. Schmittroth, William M. Jones, Clifford B. Taylor, Harold J. Richards, Lloyd C. Robinette, Mack M. Gann, and Raymond Anderson. (U.S. Army Signal Corps Photos.)

THE CHURCH MOVES ON

(Continued from page 543)

Meetings for Service Men in Texas

LAREDO ARMY AIR FIELD, Laredo, Texas: Spanish-American Mission Hall, 520 Washington St., 7:30 p.m.

San Antonio Aviation Cadet Center: Cadet Center Chapel, 7:30 a.m.

Sheppard Field, Wichita Falls, Texas: Chapel No. 3, Bldg. T-344, 11 a.m.

Texas A. & M. College, College Station: Y.M.C.A. Hall, College Station, 2 p.m.

Camp Bowie, Brownwood, Texas: Chapel No. 8, 7:30 p.m.

Camp Barkley, Abilene, Texas: Chapel Area No. 8, 7:30 p.m.

Camp Hood, Killeen, Texas: Chapel 639, Corner Bn. Ave., 162nd St., 7:30 p.m.

North Camp Hood, Gatesville, Texas: 24th St. Chapel, Hqs. Ave., 7:30 p.m.

Longview, Texas: 2009 So. Green, 10 a.m. and 7:30 p.m.

Camp Howze, Gainesville, Texas: 333rd Inf. Chapel, 9th & Lincoln St.

Camp Maxey, Paris, Texas: Post Chapel (see Post Chaplain).

Camp Polk, Leesville, Louisiana: 10th St. Chapel, 10th & Mississippi Sts., 1:30 p.m.

Camp Swift, Bastrop, Texas: Chapel No. 4, Ave. F, 8th Place.

Camp Wallace, Hitchcock, Texas: Post Chapel, 8 p.m.

Camp Walters, Mineral Wells, Texas: Cazy Hotel, 2nd Floor, 10 p.m.

San Marcos, A.A.F., San Marcos, Texas: A.A.F.N.S. Chapel No. 2, 10:30 a.m.

Lubbock A.A.F., Lubbock, Texas: 1908 13th St. Services, 9:30 a.m., 10:30 a.m., and 6:30 p.m.

Mississippi Services

KEESLER FIELD, Biloxi, Mississippi: "Back Bay Community House," Sgt. John Hopkins, supervisor.

Camp Van Dorn, Centerville, under supervision of Sgt. Grant O. Thomas, Hq. 99th Inf. Div. G-3 Office, A.P.O. No. 99.

Gulftrot Field, Gulfport: in conjunction with Keesler Field servicemen.

Jackson Air Base, Jackson: Jackson Branch of the church, on the 400 block on West Porter, Jackson, Mississippi.

Camp Shelby, Hattiesburg: Hattiesburg Branch, at Mrs. Norton's home. Inquire at the Hattiesburg U.S.O. for exact directions.

Key Field, Meridian: under supervision of the missionaries, at the regular hours, Odd Fellows Hall.

Laurel Air Base, Laurel: at camp, under supervision of the traveling missionaries, who live at 1007 11th Ave., Laurel.—Reported by Elder Paul R. Cheesman, Mississippi District President.

North African Conference

ABOUT twenty Latter-day Saint service men held what was perhaps the first conference in the history of the church in North Africa late in May. Minutes of the conference recorded that Lt. Douglas Hardy delivered the welcoming address and that the singing was conducted by James P. Condie with Captain H. W. Whitlock at a portable organ borrowed from the chaplain. After the invocation by Alma Vance and scriptural reading by Noble Hardy, the sacrament was administered by Leo Kavachevich and Melvin Huppi. Speakers were Captain Whitlock, James P. Condie, John D. Fretwell, and Lloyd Mills, who each reported activities in the various units. Benediction was by Walter B. Rugg.

(Continued on page 565)

AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY OCTOBER, 1943

Text: HOW TO WIN BOYS

Chapter X: The "Forum" Method

Quotations from the Text:

1. Great teachers are great guides—not great orators.

A classroom is no place for you to take pleasure in hearing yourself talk!

2. So disgusting has the lecture method become in our higher institutions of learning that in progressive colleges many substitutes are offered. The "seminar" is one—a study group around a long table with the distinguished scholar-professor merely acting as a sort of conductor on this excursion into truth.

3. "Education is the guidance of growth."

4. We are not to cause growth. Nature—at God's command—ordains growth. I have, as a teacher, very little to do with that.

But all of education (and that certainly means head and heart education and spiritual guidance as well) requires that I become a guide.

In Lincoln Park, Chicago, skilled gardeners have made lovely Spanish and Italian flowerbeds that thrill thousands of visitors. They guide the blooming flowers into fulfilling certain dreams and ideas of beauty in design. *But God makes the flowers grow.*

5. The "trick" of successful Bible school teaching is to make the pupils grow in wisdom! Oh, no. The art—which is better than "trick"—lies in the teacher's ability to uncover questions which the boys and girls are eager to answer!

6. Oh, yes, indeed, boys are human and the human being wants to express himself. Make the atmosphere warm—and flowers grow. Make the classroom warm with friendship and a genuine sense of God's nearness and boys will bloom!

HAROLD
L.
HEYWOOD



RALPH
E.
CUTLER



HAROLD is a priest in the South Los Angeles Stake. In a recent stake conference he delivered an address calling upon Latter-day Saint parents to inspire their sons to live a clean life. His appeal was pointed and full of sincerity. His closing thought was, "Before we say 'Get thee behind me Satan,' we should say, 'Get thee behind me, parents, give me a boost, a push, and a step,' toward opportunity and a testimony."

7. Youth wants to know what is right. Youth wants to know what Jesus says of this thing and that.
8. Forget the eternal and mind-wracking quiz method. Guide growth of boy characters by interpreting the Bible lesson in the life lessons of today.
9. Don't do the talking. You guide. Let youth have the floor!

Helps for the Class Leader:

It is suggested that "The 'Forum' Meth-

RALPH is a deacon in the San Fernando Stake. Before the priesthood session of a recent stake conference he spoke on the subject, "Ten Ways I Can Become a Better Deacon." The following were his timely suggestions:

Have a prayerful attitude; always be worthy to perform priesthood assignments; be obedient to parents and those in authority; have reverence for sacred things: study the standard works of the church; cultivate a clean vocabulary; keep the body clean; assist the bishop whenever called upon; pay tithing; be "about the Father's business" always.

od" be employed by the class leader in presenting this lesson. Make a careful analysis of the lesson material and demonstrate to the class this method of teaching.

Class leaders who always teach in this manner will have no difficulty in this assignment. There are many, however, who may profit from this experience.



MANAVU WARD, PROVO STAKE, CELEBRATES AARONIC PRIESTHOOD RESTORATION

Bishop Ernest Frandsen reports that the Manavu Ward carried out the Aaronic priesthood restoration program as outlined by the Presiding Bishopric for the anniversary year 1943. In addition, Primary graduation exercises were held and the following ordinations performed: two deacons, two teachers, and three priests. Under the direction of the stake presidency five priests were ordained elders.

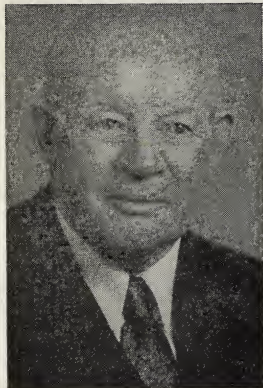
The young men are pictured above with their leaders as they were arranged on the stand for the sacrament meeting. The Aaronic priesthood members furnished the musical program.

Bishop Frandsen reports, "The entire program created an excellent feeling of spirituality."

WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

A Ward Teacher for Forty-six Years



HERMAN VAN BRAAK

BROTHER VAN BRAAK is still active in ward teaching and is rapidly approaching the half century mark in this activity.

He reports:

I have never failed to turn in a complete report of ward teaching. I have visited thirty-five to fifty families per month over a period of forty-six years.

In addition to this splendid record in church service he has filled three missions to Holland, served as a home missionary, completed over eleven hundred endowments for his kindred dead, and worked among the adult members of the Aaronic Priesthood. His home is in Ogden, Utah.

Use of the Ward Teachers' Leaflets

IN order to bring to the church membership a uniform message each month, leaflets containing timely instructions for Latter-day Saints are distributed throughout the church for the use and guidance of ward teachers in making their monthly visits. Judging from the number of leaflets requested, however, it is possible that some are under the impression that these are to be left in homes. This is not the purpose of the leaflets as is pointed out above.

Ward teachers should carefully study the monthly message and be pre-

WARD TEACHERS

*The teacher's duty is to watch over the church always, and be with and strengthen them;
And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;
And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)*

Ward Teachers' Message for October, 1943

FAMILY PRAYER

A SMALL girl four years old was put to bed one night before the father had returned from a church meeting. The mother knelt with her little daughter and together they prayed before retiring. In a few moments the father returned and instantly the child called to her mother and said, "Now, mama, we can have our really prayer because daddy's home."

The little girl climbed out of her crib, took her father and mother by the hand and led them to the accustomed place where the family prayers are always said. There the three knelt down together in what the child had called "our really prayer." She was only four but already family prayer had become an institution in her mind. She waited anxiously for every third time when it would be her turn to pray.

"But," say some unthinking souls, "why pray when 'your Father knoweth what things ye have need of, before ye ask him.'" (Matt. 6:8.)

Perhaps this type of person might answer such questions as: Is it foolish for your children to ask you for the things they desire? When you provide for their needs and they express appreciation, do you think it folly? When they are in difficulty and they seek your counsel, are you not pleased? When their heads bend low in sorrow and they long for your comforting assurances, what would you not give to assuage their grief? When their souls reach out to yours, does not your soul reach out to theirs?

From the heart of a true parent the answers to the above questions come with leaping force. Since we, as parents, derive so much joy from such attitudes on the part of our children, why do we allow ourselves to ever suppose that God our Eternal Father does not long for these same experiences with us, and all of his children?

What joy there is in his divine soul when each day, come what may, his ear catches the softly spoken words of the family prayer. He bows ever closer to us and we cannot help but feel the buoyancy of his nearness. What power and strength comes through prayer.

There are so many matters we have need to take up with our Father in heaven. Why go the way alone when we may have his help and divine guidance?

Fathers and mothers, teach your children to pray—teach them to pray with you.

pared to treat the subject in an interesting manner. The message could properly be read in each home and then discussed by all who may desire to participate.

Boys Away From Home

AFTER examining the Aaronic priesthood reports to April 1 from 789 wards of the church, the presiding bishopric reports that 2,766 priests of a total of 7,417, or 37 percent, are away from home, presumably in either the armed forces or defense work. The usual ages for ordained priests in the Aaronic priesthood is seventeen and eighteen years.

Editorial

(Concluded from page 544)

more good can still come from all nations if only those nations are given equal opportunity and fair dealing.

The one all-important lesson for mothers to learn is one of understanding and appreciation, and through that understanding to inculcate in their families a desire for justice and good will to prevail in all our dealings with all peoples, that we may indeed be worthy of the title of Christian and that we may speed the day when the Christ shall come to reign among all who love him and seek to obey his word.—M. C. J.

THE IMPROVEMENT ERA



AMONG the stalwarts of modern Israel, few were more outstanding than John Tanner, reverently referred to as Father Tanner by the Prophet Joseph, who was nearly thirty years his junior. John Tanner proved his loyalty to his church and the Prophet by sacrificing his wealth (which was considerable) in sustaining the church and its founder during the distressing times at Kirtland, Far West, and Nauvoo.

He was thrice married and the father of twenty-one children, noted among other things for their longevity. Nine lived to be over eighty and ninety years, their average age being eighty-seven. His posterity is numerous. A book recently compiled by Maurice Tanner reveals the fact that they number about six thousand. Among his descendants are many who have attained prominence in church and state affairs, some of whom are the late President Francis M. Lyman, Elder Richard R. Lyman, Emily S. Richards, Dr. Joseph M. Tanner, Hugh B. Brown, and the Hon. Nathan E. Tanner, minister of Lands and Mines in the Alberta government, Edmonton. Sister Harold B. Lee is also a descendant.

John Tanner was born August 15, 1778, in the state of Rhode Island. He lived in New York, Ohio, Missouri, and Illinois before coming to Salt Lake Valley. When living in the state of New York, a terrible calamity overtook him in the form of a painful, dislocated left leg, pronounced incurable. He employed seven of the most eminent physicians in the country, but all their efforts were unavailing. At last one, Dr. Black, frankly told John Tanner that he could run up a bill for additional medical attention but he was beyond the reach of medicine, and the doctors could do him no good. For six months Mr. Tanner had not let his diseased limb hang down nor his foot touch the floor. Yet with all his bodily suffering his mind was still active. Feeling he must die, he sought opportunity for doing good. He had a vehicle so constructed that he could move himself from place to place without other assistance.

EARLY in September, 1832, notice was circulated in the community where he lived that two Latter-day Saint missionaries would preach at a place not far from Mr. Tanner's residence. The announcement he hailed with delight. It offered him an opportunity, he thought, of doing much good. He was conversant with the Bible and felt himself amply qualified to discuss such heresy as he thought the Latter-day Saints were propounding in their efforts to spread Mormonism. Mr. Tanner felt that he would be conferring a blessing upon his fellow men by show-

FATHER JOHN TANNER

By E. Pingree Tanner,
a great-grandson

ing up the fallacies of the Mormon elders. When the hour of the meeting arrived he took his place in his wheelchair directly in front of the elders, whom he sincerely believed were impostors. The elders to whom he listened were Jared and Simeon Carter. Long before their discourses were ended a wonderful change came over the mind of John Tanner, and when they closed the evening services, he invited the elders to his home.

That evening a new light was shed on his religious life and teachings. These men engaged Mr. Tanner in conversation until eleven o'clock. He told the missionaries he was then ready to be baptized but that he would not be able to receive the ordinance. They asked, "Why not?" He explained that he had not put his foot to the floor for six months, and could not possibly do so. Thereupon one of the elders wanted to know if he did not think there was power enough in the gospel of Jesus Christ anciently to heal all manner of diseases, to which he replied in the affirmative. The elders then wanted to know if Mr. Tanner did not think that the same cause produced the same effect in all ages, and if there was not power enough in the gospel to heal him. To these questions Mr. Tanner replied that such a thought had not occurred to him, but he believed the Lord could heal him. Whereupon Jared Carter arose and commanded John Tanner, in the name of Jesus Christ, to arise and walk.

"I arose, threw down my crutches, walked the floor back and forth, praised God, and felt as light as a feather," was the explanation of the event which Mr. Tanner gave of this marvelous power. That night he walked three quarters of a mile to Lake George and was baptized by Simeon Carter. As soon as the Word of Wisdom was made known to him he quit the use of tea, coffee, and tobacco, and never touched them again.

I In the spring of 1834, Mr. Tanner fitted out his two sons, John J. and Nathan and sent them to Kirtland, where they joined Zion's Camp. (Nathan Tanner was the last survivor of this noble band.) A little later John Tanner fitted out seven families and sent them to join the Saints—some to Kirtland and some to Missouri.

In the fall of the same year he sold his two large farms and 2200 acres of timber land preparatory to moving to Missouri the coming spring. About the middle of December he received an impression by dream or vision that he was needed and must go immediately to the church in the west. He told his family of instructions he had received and forthwith made preparation for the journey. His neighbors considered the venture insane, and did all they could to dissuade him, but he knew the will of God in the present crisis, and nothing could deter him from what he considered his duty. On Christmas day he commenced his journey, a distance of five hundred miles, and reached Kirtland in the dead of winter late in January, 1835.

On arriving there, he learned that at the time he received the impression he must move immediately to the body of the church, the Prophet Joseph Smith and some of the other brethren had met in prayer and asked the Lord to send them a brother or some brethren with means to assist them in lifting the mortgage on the farm upon which the temple was then building. On the second day after his arrival in Kirtland, by invitation of the Prophet, John Tanner and his son, Sidney, met with the high council, when he was informed that the mortgage on the temple block was about to be foreclosed. Thereupon he lent the Prophet two thousand dollars and took the Prophet's note at interest. With this amount the land was redeemed.

Mr. Tanner also lent to the temple committee (Hyrum Smith, Reynolds Cahoon, and Jared Carter) thirteen thousand dollars in merchandise at cost price in New York and took their note for the merchandise. He also signed a note with the Prophet Joseph Smith and others for thirty thousand dollars' worth of goods in which he had no pecuniary interest purchased in New York. His open-heartedness was a very striking proof of his confidence in the Prophet and in the validity and importance of the work he had embraced.

When the temple was completed, he participated in the "Solemn Assembly," and the glorious gifts and manifestations of that memorable occasion. In this first temple in this dispensation John Tanner received his temple anointings.

With his characteristic energy he put forth his best efforts to assist the Prophet in sustaining the Kirtland Bank and received much of the bank's paper, but in spite of all efforts, the bank failed. Those who struggled hardest and invested most were naturally the greatest losers, and John Tanner was among the foremost. He was now completely crippled financially.

(Continued on page 564)

MUTUAL MESSAGES

EXECUTIVES

For the Secretary: Annual Report

THE annual report of the Y.M. and Y.W.M.I.A. ward organizations should be in the hands of the stake secretaries by September 5 and the stake reports in the general offices by September 15. This is one report which must be compiled by each stake since it is bound for the church record and every stake must be represented. If necessary, consult with the various ward and stake executives. This may be especially needed wherever secretaries have changed during the summer months. However, if pages 99 and 100 in the roll and record book have been kept up-to-date, there will be no problem, for the material there will merely need to be copied verbatim onto an identical form which is sent to the stake secretary. It is well realized that there are many things to do in Mutual at the opening, but this annual report should be first on the schedule of the executives.

Monthly Report

FOR the first time the pads of monthly reports sent to both ward and stake secretaries contain triplicate copies of each month's record instead of duplicate. This is for a very wise purpose. Often bishops and stake presidents are not cognizant of the important work the M.I.A. is doing. The ward secretary should send one copy of each month's report to the stake secretary as soon as possible after the last Mutual session in each month, retain another copy for the ward file, and hand the third copy to the bishop that he may know what his M.I.A. is doing. The stake secretary should send one copy of the stake report (with all wards in the stake accounted for whether there is a Mutual functioning or not) to the general offices as soon after the fifth of the month as possible, retain one copy for the stake file, and hand or mail the third to the stake president. In this way the work of the M.I.A. will be known by the priesthood, understood and appreciated. Then, too, when the brethren see some of the problems which confront the executives, they will be able to help more intelligently. The monthly report for September will be the first handled this way. If any ward or stake, branch or mission secretary has not received a pad of these report blanks, a supply will be sent from the general offices upon request.

New M.I.A. Year

BETWEEN the first and the fourteenth of September, leaders should familiarize themselves with the details of the program. Literature should be in hand and carefully read. Now is the time when forethought will pay many fold. Those who come under your leadership will be interested far more if they find you have prepared yourselves.

A wide-awake president will have access to all the literature and be a specialist on the *Manual for Executives and Community Activity Committees*.

A capable manual counselor will know the content and have available the *Special Interest Brochure*, a meaty booklet with a variety of choice courses; the *M Men-Gleaner Manual*, with Dr. Widtsoe's answers to many questions in the minds of

youth. The Junior girls have a delightful book manual, *Happiness Ahead*, and the Bee-Hive Girls have their regular work with a supplement. The Explorers are waiting for the national office of the B.S.A. to publish a handbook, which is now in preparation, but will be given help in the meantime. The Scouts have their regular handbook and a new supplement.

The activities counselor should have besides the executive manual, the new *Book of Plays, Theatre Arts, Thy Speech Bewratheth Thee*, the *Supplement to the Dance Manual* (1943-44) and the *M.I.A. Song Book*.

In your executive meetings hold quizzes on the literature and see that all are familiar with the contents of each book.

Conventions

THERE are some advantages that come with every adversity. The scarcity of rubber and gasoline prevent the general boards from traveling out to conventions, but the time of holding them is better now than formerly. To get all the workers together a few days before Mutual begins the fall and winter work is very desirable.

Before this all the arrangements will have been made and perhaps in some cases the conventions will be under way. But we still urge the following:

Stake officers: Reach every ward and assure yourself that the executives and leaders are fully aware of the plans for the convention and are working to make it successful. Members of the stake boards should make contact with the departments they represent and see that the leaders of groups and activities are prepared for the presentation of cultural arts and the discussions that are programmed. The Study Pamphlet is in your hands and should have had serious consideration.

Be sure that the stake president and the priesthood under him are fully advised of plans and have had invitations to attend.

Plan carefully for economic traveling. Do not use two vehicles where one will do.

Remember spiritual stimulation is the main purpose of the convention.

Ward officers: Have every position filled. A full organization has a momentum that a limping one lacks.

Put enthusiasm into your work. Intelligent enthusiasm is a miracle worker.

Publicize the convention, so that everybody concerned will be fully aware that an important event is about to take place.

Remember that a fine Mutual this year may change the careers of a number of boys and girls in civil life and, more important, in the church.

New Duties of Y.M.M.I.A. Presidencies

PERHAPS every member of a ward Y.M. M.I.A. presidency has by now registered with the Boy Scouts of America, paid his dollar, and become a member of the Scout troop committee. If he has not done so, he should attend to this at once. From now on the presidency of the Mutual should be active members of the committee and do their part as representatives of the sponsoring institution.

The members of the presidency also become regular members of the ward boy leadership committee which under the direction of the bishop looks after the young men of the ward.

A Fleet of Rescue Boats

EARLY in May it was announced that the M.I.A. would sponsor the purchase of war bonds and stamps in order to purchase rescue boats to save the lives of aviators who drop into the sea within reach of these swift 63-foot craft. The campaign was to close on the 24th of July, the day the pioneers came into Salt Lake Valley, under the leadership of Brigham Young, ninety-six years ago.

Great interest was shown in the campaign. The Mutual Improvement officers and members with patriotism in their hearts welcomed the opportunity to do something to further the effort for victory. Reports have been coming in from stakes and missions in all parts of the United States, with a generous response to the call.

The result to date is a total of \$3,352,933.29. This amount is enough to buy a fleet of fifty-five Aircraft Rescue Boats.

The returns from the missions were very gratifying. The Southern States Mission purchased bonds and stamps to the extent of \$26,257.93, and the Northern States Mission \$30,500.00.

The following stakes purchased enough each to more than pay for a boat:

Logan	\$ 60,036.60
Portland	61,208.00
Weber	64,263.10
Pocatello	64,749.62
East Jordan	69,173.95
South Davis	70,107.00
San Diego	73,938.68
Granite	79,208.55
Emigration	92,460.78
Quinh	141,387.50
Provo	403,953.15
Ogden	555,117.80

The general superintendency and general presidency of the M.I.A. sincerely thank all who have taken part in this great effort.

A trophy to be awarded to the most outstanding Boy Scout troop in the Wells District, Salt Lake Council, was donated recently by Hubbard-Denn Jewelers.

Presentation was made by Fred R. Dunn, left, assistant general manager, to R. Y. Gray, chairman of advancement for the Salt Lake Council, BSA, William E. Nelson, chairman of the Wells District, and Ernest D. Kimball, chairman of advancement for the district.

The trophy, a gold cup, is inscribed to the honor troop, and will be awarded in May, 1944, to the troop having the best record for advancement, activities, uniform and attendance at the court of honor, beginning in September.



Greetings

THE M Men organization is probably larger now than it has ever been before, because according to the plan of the church the men in the service organize themselves as a Mutual Improvement Association and naturally a large number of them are M Men age.

To you young men out in the camps of this country, preparing to go out against the enemy, and to those who have gone to the different fronts or who sail the perilous seas, we send affectionate greetings and want you to know that we are praying for you and are constantly being built up by the stirring things we hear of your faithfulness.

Some of you have said that you are doing more to bring the gospel to the favorable attention of others than you were able to do while on missions. After all, living is a more potent influence than preaching.

To the young men who remain at home, doing the necessary work to keep the forces armed and fed, we say remember that your fighting brothers look to you not only to keep them supplied with the means of warfare, but to keep up the spiritual home front. They know that the victories of the battle field are never conclusive. It is the victory of truth, the precious truth with which we have been entrusted, that will save the world.

September starts a new M.I.A. year. Let us make it a memorable one.

GLEANERS

The Manual

DO not miss one evening in getting started. Get acquainted with your manual now. This year Dr. John A. Widtsoe answers vital religious questions, questions M Men and Gleaners are being asked about one of our faith. Dr. Widtsoe answers these thought-challenging questions clearly and concisely in such a way that our young people will think deeper and understand more clearly what it means to be a Mormon.

Reading Course

Syrian Yankee, by Salom Rizk, is the reading course book offered to you this year. It is intensely interesting. This book makes you realize more than ever what a privilege it is to be an American.

Gleaner Sheaf

DO you have a complete list of all Latter-day Saint girls of Gleaner age living in your ward? Make an early check with your bishop and the Y.W.M.I.A. president to ascertain which girls should be under your "wing" for next year. Many of the new girls who have moved into our wards and cities to do defense work feel strange and need a friend. Gleaner leaders, here is your opportunity to do a really worthwhile job. Resolve now to bind your Gleaner sheaf. On the night you bind your sheaf and on other camaraderie nights you will need a basket of wheat. Remember to gather sheaves of grain this fall while you can; they will last throughout the winter as decorations.

Golden Gleaners

APPLICATIONS to become Golden Gleaners are considered three times during the

year. Our Golden Gleaner roll call grew much longer last April when the following forty-two new girls became Golden Gleaners:

Alberta: Annie E. Olsen.
Big Horn: Dola H. Hofeling.
Blaine: Mildred L. Parry.
Bonnevill: Naoma Lee Doute.
Burling: Leona H. Anderson, Elizabeth Clark, Julia H. Darrington, Lucille R. Darrington, Ora E. Darrington, Hazel Hawker, Eva Norton, Nina N. Wadsworth.
Cottonwood: Arlene Park.
Ensign: Arline Martindale, Lucile McAllister, Florence S. Tucker.
Granite: Betty A. Price, Ruth Parrington, Dorothy Redford, Frances Whitehead.
Idaho Falls: Nellie B. Shearer, Lucille N. Slater.
Inglewood: Virginia J. Everts, Shirley B. Keep, Rosa Mae McCellan.
Lehighridge: Martha E. Olson.
Liberty: Charlotte Boden, Glenna Purdie, M. Vivian Tregagle.
Logan: Ruth Matthews.
Maple: Ruth Langford.
Roosevelt: Gladys I. Boswell.
Sacramento: Florence J. Huber, Laura Rae Sorenson.
San Diego: Lois C. Westover.
San Fernando: Laura Larkin.
San Francisco: Marjorie T. Jenks.
Shelley: Lorraine Broadbent.
South Summit: Winifred R. Andrus, Elizabeth M. Jensen, Melba Lewis.
Wells: Elizabeth E. Divett.

BEE-HIVE GIRLS

Complete Summer Work

BEGINNING fall class work with a clean slate requires that bee-keepers conduct a thorough summer check up now. All summer projects, whether individual or group, should be well finished and proper awards made before introducing the fall program. Every girl is entitled to the opportunity to sit down with her bee-keeper and go over her record completely, so her past progress will be seen in clear picture, and her accomplishments will stimulate her to even greater activity in the future.

Ward Convention

YOUR ward convention has, no doubt, been scheduled. Every leader should secure and study thoroughly the new 1943 supplement, in addition to looking over her *Handbook* outline for the coming year's work. After doing this, she is able to list her problems and discuss them intelligently with other leaders. This enables the stake bee-keeper to make the most of the time they have together at the convention.

We especially urge that you survey closely your possibilities for activities of the Bee-Hive Emergency Swarms which are presented in the new supplement. It is intended and hoped that these swarms continue both winter and summer for the duration, and serve wherever possible.

Supervision

THE stake bee-keeper is now faced with the important responsibility of seeing that all ward swarms are organized with competent teachers. If possible, this should be done before ward conventions are held. After the conventions, new bee-keepers will especially need her follow-up help, and although leadership meetings are not permitted, there are many other ways of giving stimulation and teacher training. The "kits" suggested in the new supplement will prove one of the best helps to improve our teaching if they are used consistently.

Builder Kit

WE recommend that the Builder Kit (first month) on the life of the bee might well include pages 64 to 67 from *Life Magazine*, July 19, 1943, on bees. The article and

pictures there will prove very interesting and colorful to the girls.

Advancement Exercises

CARRY on—advancement exercises will be presented at your first assembly program. This will need the cooperation of the Bee-Hive department, so we ask you that you contact your executive officers and make sure your department is properly represented on this evening.

Singing

MUSIC directors will be happy to assist you in teaching Bee-Hive songs to your girls if you are not musically prepared to do so. Invite them into your classes and set aside a few minutes of every class period to "keep your girls singing."

News

PUBLICITY, although slightly rationed, isn't prohibited, so please continue to send in your highlight news for church circulation. Also, make frequent effort to secure local publicity. We should very much appreciate receiving a report of your summer fun.

You may be interested in the contest now going on in the Ogden area among Bee-Hive girls to see which ward can collect the most needles from ward members to go into Red Cross kits for soldiers. We understand there's to be a prize for the girls of the winning ward. Best of luck to you, Ogden, and to all of you for your splendid war contribution. Every effort helps!

SCOUTS

Reed Benson, Eagle Scout

FIRST in his troop, Chevy Chase 241, and first in the Washington Stake (Washington, D.C.) to become an Eagle Scout is Reed A. Benson, son of Ezra T. Benson, president of Washington Stake and recently named a member of the Council of the Twelve.



REED BENSON

Fifteen-year-old Reed is one of the members of the Aaronic priesthood in the stake who are participating enthusiastically in the Scout program, which is reaching the boys of the stake in increasing number. Reed's brother, Mark, 14, received his life-saving award at the same time Reed became an Eagle.

At Scout Camp Theodore Roosevelt, Reed won the honor Scout award for two consecutive years.

(Concluded on page 560)

MUTUAL MESSAGES

(Concluded from page 559)

Deseret Theatre Announces New Officers and Plays for Coming Season

At the weekly meeting of the Deseret Theatre, held Monday, August 2, in the office of the group 50 North Main Street, new officers for the coming year were selected. Donald B. Alder was elected presi-

dent of the organization and chose as his counselors Stanley Russon and Burness Rawlins. Dorothy Jacobsen was elected secretary. Retiring officers of the group were Stanley Russon, Donald B. Alder, Ione Duncan, and Edwin H. Lauber.

The plays for the 1943-44 drama season include the serious drama, *Outward Bound* to be directed by Arthur Christean; the

highly entertaining mystery-comedy *Through The Night* to be directed by Donald B. Alder; the hilarious comedy, *Out of the Frying Pan*, to be directed by Stanley Russon; and the delightful costume drama of the early New England period, *Quality Street*, to be directed by Burness Rawlins.—*Edwin H. Lauber.*

MUSIC

The Singing Voice of the Boy

(Concluded from page 535)

able of singing the rather high pitches with striking brilliance and perfect ease.

The boys assigned to sing alto should be those whose voices show no indication of change but whose range does not include the higher pitches demanded of the sopranos. They should be taught to sing with a smooth tone and a suave quality so that they will blend with the other voices easily.

After the part each boy should sing has been determined, then it is to be hoped that there are sufficient independent singers in each group to carry the part unflinchingly. The ability to hold one's own in part-singing is not the gift of every one with a good voice. These especially talented singers who have this ability must be distributed among the group so that they can guide the others who must follow. If independent ability is wholly lacking in any group, then the task of making a successful chorus is hopeless.

AFTER all problems of organization have been solved and proper part assignments made, it is of prime importance that only properly arranged music be used. As previously stated, up until the time of the organization of the junior high school in America, no music in any appreciable quantity had been arranged by any one for boys' choruses, which included unchanged voices, changing voices, and changed voices. After the junior high school became well launched, it was immediately apparent that if the boys were to sing at all, suitable music would have to be forthcoming which would be arranged to accommodate their singing capabilities. The pioneer in this field was a man in Minneapolis named J. Victor Bergquist. In collaboration with Ella M. Probst, a junior high school principal of that city, two very satisfactory books were published. Since the publication of these two books, other comprehending musicians have brought forth numerous numbers until at the present time adequate music is available

for almost any purpose. The following publications are recommended:

The First and Second Chorus Book for Boys, Probst and Bergquist. G. Schirmer.

Twice 55 Part Songs for Boys (Orange Book), C. C. Birchard and Co.

The Troubadours, Nightingale. Carl Fischer Co.

The Glenn Glee Club Book for Boys. Glenn and French. Ditson.

The preface in each of these collections gives many valuable suggestions on the organization of boys' choruses and also on the style of arrangements used in the music.

Finally, it must be emphasized that a well-ordered boys' chorus of unchanged, changing, and changed voices is the most laudible of all vocal organizations.

Forum for Church Musicians

By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee

FROM Pocatello comes an earnest request for sacred music on the Sabbath day: "Please devise some means so that thoughtless individuals may be prevented from rendering inappropriate secular music in our services. Perhaps a committee of one could be appointed to pass upon all music presented."

Unfortunately, it is difficult to bring all of our directors and organists to a state of comparative perfection. All we can do is to continue to persuade and direct aright and then hope that some improvement may result. Those sensitive souls who would have their high ideals realized here and now, will have to exercise patience and long suffering.

Nevertheless, let us use every means at hand to strive for perfection. Singers and players who are especially invited to perform at certain meetings, should be specifically asked at the time of the invitation to present sacred music suitable to our faith. Very helpful also would be for some person in the ward or stake to motivate an occasional so-

cial gathering for the musicians. Part of the time of such an occasion could then be given over to the discussing of plans for the perfecting of our church music. All persons present should be given an opportunity to express themselves in turn, so that the various viewpoints and all phases of the work may be considered. A concrete plan for such meetings will soon be announced by the general music committee.

• • •

A MEMBER of a Salt Lake City ward writes: "I understand that the chorister of our ward is a good musician, but he directs the congregational songs at such a fast pace that it is impossible to pronounce the words, much less give any thought to their meaning."

Some directors feel that only fast congregational singing has spiritual power. It is true that some songs are of a decided rhythmic nature and are intended to be sung in a spirited manner. For example, "Put Your Shoulder to the Wheel," and many others like it, can not be sung slowly with success. On the other hand, such songs, while spirited in performance, are not deeply spiritual. I feel personally that this style of song is better suited for a week-day meeting than for a beautiful sacrament service on Sunday. Such a boisterous song was once sung at Sunday morning priesthood meeting. The singing was not enthusiastic, and the perplexed director asked me why I thought that the audience did not enter into the singing in the energetic way which the song called for. The answer given was that no doubt the audience would have preferred to sing a more spiritual type of song to harmonize with the sacredness of the quiet Sunday morning. The brethren were relaxed in the beautiful chapel, whereas the condition of the director was one of tenseness and nervous energy.

I believe that in many things we can well trust and respect the feelings of our worshippers. A quiet, reverent song sung slowly on the Sabbath day can very easily strike a deeper spiritual note than the loud and the fast. Congregational singing should most often be a spiritual exercise, and only occasionally a spirited one. In the Salt Lake Tabernacle the audience is never forced to sing fast because the directors and organists strive for spiritual strength and effectiveness.

SAM BRANNAN

(Continued from page 539)

recipient of flattering land offers and tearful pleas to remain. The *Brooklyn Saints* were received with openhanded hospitality and tendered every office of neighborly kindness in adapting themselves to the new life of pioneering San Francisco. Magnificent strides of San Bernardino as a colony were a constant source of pride and wonder to Californians of that day. Nor did removal of the church from their borders wipe out interest in Mormon affairs.

Progress of the great Utah experiment became matters of attention and deepest interest, not alone to intelligent Californians, but to thinking people the world over. Colonial expansion, development and perfection of common stock irrigation projects, cooperative public works enterprises—all were noted, admired, and copied. Successful Mormon integration of diverse racial groups gathered in by a worldwide missionary system, became an unspeakable phenomenon to the Pacific

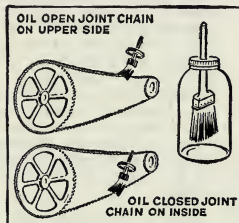
Coast and the United States in general—where every city had its native colonies and almost hopeless racial lines of demarcation. The dignity with which Mormons held the family pattern, and even the less understood doctrine of "plural" marriage reaped a harvest of earnest discussion both pro and con. And the philosophy of the Latter-day Saint religion, its power to grip men, to hold them steadfast, to mold character and ideals to brotherly endeavor

(Concluded on page 562)



Handy Harvester Chain Oil Quickly Made from Paint Brush and Jar

Your harvester's chains and sprockets need oiling 3 to 4 times each day, the sickle bar 4 to 6 times daily. This simple oiler will save you lots of time. Fit the handle of a paint brush into a hole in a jar lid. Fill the jar half full of oil each morning. Use S.A.E. 20 for chains and sprockets. Make another oiler for Calol Castor Machine Oil to lubricate the sickle bar.



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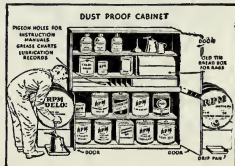
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that save farmers time and money. *Handy Oil* for light oiling, *Penetrating Oil* for loosening bolts, *Rubber Lubricant* for rubber bearings, shackles and spring inserts. *Spring Lubricant* for Ford-built vehicles, *Chassis Grease* for all cars, and *Cup Grease* for most farm implements.

Universal Joint Grease is a necessity for some equipment. You need *Waterproof Grease* for centrifugal pumps and water pumps on engines, and *Flushing Oil* for crankcases and gear cases.

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(over)

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Sam Brannan

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and singleness of purpose, was the most profound of all mysteries—for in it lay the key to all. Mormons have always had the eyes of their neighbors upon them.

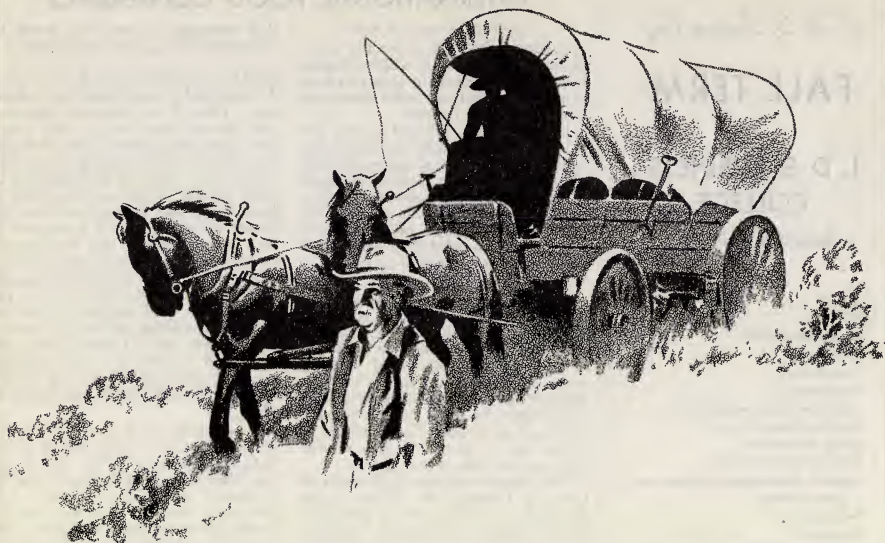
In modest way, the story of Mormonism in California is a symbolic pattern to a new and greater destiny. Because Mormons have proved themselves by past acts—criticism and ostracism are dead. Sixty-seven thousand Saints live in peace, equality, and admiration in California today. Mormon concepts and developments earn editorial consideration far in excess of numerical standing. The world we know faces a desperate crisis. It is sick, and fighting for a way out. It is seeking for spiritual and philosophical leadership to displace dead forms and discredited credos—a faith-kindling force with deepest roots in democratic ideology. If Mormonism knows where it is going—if it has the way—if indeed it is the Master's creed—now is the time to show it. Humanity, the world over, is waiting—hungrily waiting.

But let there be no mistake. Mormonism cannot step to leadership by resting on its dead past. The pioneering phase is ended. A Zion of mortgages, tumble-down barns, and pioneer acreage reverting again to sagebrush will not answer the hopes and yearnings of the honest-in-heart. Little efficacy there is, so far as a troubled world is concerned, in multiplying words to prove Joseph Smith a true prophet of God, when the burning power of his message, the breath-taking scope of his revealed philosophy, the hope and comfort of his doctrine of the brotherhood of man and Fatherhood of God, are hidden in the world under a bushel of self-righteousness and split-haired dogma. Mankind—betrayed, and spiritually disillusioned—is wearied of dead forms and lukewarm philosophy. The answer it seeks must be as militant as the evil forces that have wrecked the world.

Every true Latter-day Saint—in California or elsewhere—is looked upon with a degree of awe and respect. He is product of a faith virile enough to uproot established concepts, write tumultuous history, and wrest empires from forbidding deserts. His forbears, tattered and barefoot, marched across America's burning wastes for love of country, for love of man, for love of God. His parents turned nobly away from California's gold—to seek and establish the richness of a better life on earth and in the world to come. His heritage is glorious. His background bright and wonderful to behold. But what manner of man is this Mormon today? Wherein does he prove himself different from other men?

The answer rests with every Latter-day Saint.

(The End)



The Pioneer Spirit Has Returned to Utah!

The record of the deeds of the Pioneers who settled Salt Lake Valley is one of sacrifice. These people possessed a courage and industriousness that could not be denied. They molded here on a desert a community that is a monument to their courage and determination.

Today we are called upon to serve our country, and until the war is won our motto must be: "There Is No Limit to Sacrifice."

The people of Utah are responding in a manner creditable to the rich heritage they possess. Descendants of the Pioneers of yesterday are the soldiers of today. They are soldiers of the battlefields and on the supply fronts at home.

Utah's home front is an important one, and its people may be justly proud of the record of the farms, factories, and mines of the State in production so helpful in the prosecution of the war. The foundations for these industries were laid during the days of the Pioneer.

Yes, the Pioneer spirit has returned to Utah.

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INTERNATIONAL FOOD CONFERENCE

(Concluded from page 529)

very remarkable. However, the newer knowledge of nutrition will be of great benefit to all nations in giving to their people a diet that will make them more healthy and more capable.

In the section devoted to the Expansion of Production, the newest developments in agriculture were considered so that these might be available to even the most backward country. Emphasis was constantly given to the fact that if the people of all lands are to have all the food they need, there could be no destruction of temporary or local surpluses.

The section devoted to the Improvement of Distribution was confronted with all of the problems of transportation, international exchange, variation in productive capacities of different areas, and methods of storing and distributing surplus and buffer stocks of commodities to make up for periodic and local shortages. The problems of production are in many cases simpler than the problems of distribution.

The section devoted to Methods of Carrying Forward the Work of the Conference worked out a procedure for establishing a permanent organization. The first step is to have a commission representing each nation which will prepare a more permanent technical organization. This would devote itself to a ready dissemination of information and to a more rapid and effective interchange of commodities so

that shortages of one area could be eliminated by surpluses from another.

It is too early to foretell all of the good that might result from this conference. Even if no permanent organization should come out of it, it would have been well worth while from the fact that representatives of each nation were able to learn of the conditions in other nations. They can carry back to their homes the information they obtained and use it for the betterment of their own countries. The findings and recommendations as they are published will be exceedingly valuable to students of foods and agriculture and to the governments of all nations. However, the full possibilities will not be realized unless some sort of international organization is effected to insure more adequate nutrition for all the people of the world than has hitherto been possible.

I, personally, feel very grateful for the opportunity of being present at this historic gathering. All the rest of my life I shall be reaping dividends on what I learned there. Even though I had previously traveled over most of the world and knew many countries well, I obtained a greater respect for my fellow men by seeing representatives of so many nations honestly attempting to plan for a better world. It is hoped that their efforts will bear fruit in helping to reduce hunger from so many places where the innocent are now starving.

FATHER JOHN TANNER

(Continued from page 557)

ABOUT this time persecution was so severe the Saints had to leave Kirtland and seek new homes. John Tanner, destitute of means and in debt, set out on a journey of one thousand miles to Far West. His equipment for the journey consisted of a turnpike cart, a borrowed wagon, one horse of his own, three borrowed ones, twenty dollars in cash and a keg of powder. Eleven of his children accompanied him. When his money and powder were gone, he and his family were under the necessity of appealing to the benevolence of inhabitants along the road for buttermilk and some other food to sustain life. A little daughter died on this tedious journey. On his arrival in Missouri he narrated, in conversation with a friend, his hardships and privations. In conclusion he philosophically said, "Well, if others have come up easier, they have not learned so much." This expression was characteristic of his resignation to his sacrifices. He had a happy faculty of acknowledging the hand of God in all things.

He arrived in Far West July 3, 1838, and he and his sons went to work, paid up his debts, and had sufficient funds to meet the necessities of life.

In the autumn of 1838, he and his

son, Myron, went to a mill about nine miles from the town. When they started for home the state militia, in reality an organized mob, came upon them. The father told the boy, Myron, to take care of himself, which he did by crawling under a large pile of clearing brush. He was not discovered, but the mob came upon John Tanner. One of them snapped a gun at him and when it refused to go off, took hold of the muzzle and struck Elder Tanner over the head with the breach, cutting a large, ugly gash. The blow would probably have killed him had it not been for his heavy felt hat. He was taken prisoner. It was at this time the Prophet Joseph was sentenced to be shot, but General Doniphan protested and withdrew his men. On the day the execution was to have taken place the Saints laid down their arms, and some of the prisoners, among them John Tanner, were released.

ALONG with the fifteen thousand other Mormons in Missouri, he was driven from his home. After the Saints had established themselves in Nauvoo, he was called on a mission to the Eastern States. He arranged his affairs, and one day meeting the Prophet Joseph on the street, handed him the note he had signed for the two-thou-

FATHER JOHN TANNER

sand-dollar loan at Kirtland to redeem the temple lot. The Prophet asked him what he wanted done with the note. Elder Tanner replied: "Brother Joseph, you are welcome to it." The Prophet then laid his hand on Elder Tanner's shoulder saying, "God bless you, Father Tanner; your children shall never beg bread."

When the exodus of the Saints was in progress to the West, John Tanner fitted out his two sons, Albert and Myron, to go with the Mormon Battalion. He also assisted several families in crossing the plains. At Winter Quarters his house and three covered wagons, used for sleeping rooms and provisions, were burned, nothing being saved but some of the bedding.

In crossing the plains he had a thrill-

ing adventure with the Indians who would have taken his life had it not been for the gift of tongues and interpretation given to one of the party with him. During the trek a six-year-old grandson was killed through a fall under a heavily loaded wagon.

He arrived in Salt Lake Valley October 13, 1848, and settled in South Cottonwood, where he died April 13, 1850, after a lingering illness.

Thus passed from this scene of action one of God's noblemen; his name and memory are cherished and respected by his numerous posterity. His loyalty to his church and the Prophet was unbounded. He sacrificed his wealth, and would have given his life—as indeed he did—in sustaining and building up the kingdom of God on the earth.

WHEAT FOR STORAGE

(Concluded from page 515)

is suitable as long as it will protect the grain from rodents, insects and vermin. Metal drums and cans, or wooden cans or boxes, are entirely satisfactory. Wheat has been stored successfully in sacks hung from the ceiling. The pioneers made large bins of lumber and placed their wheat in these. These were sometimes called graineries and were built in the form of a room above a fruit and vegetable cellar or a root cellar. Sometimes they were placed in a cellar under a house, but where this was done, they ordinarily were framed with planking and were raised off the floor on 8 or 10-inch logs, to keep the dampness from the under part of the bin. Some people have stored grain in a regular closet in a house by merely putting boards across the door. In any case, the receptacle which is used should be made so that it can be thoroughly cleaned.

7. Storage. Wheat should be kept in a cool, dry place, free from contamination of grease, oils, and other foreign materials. Attics make poor storage space, because of heat both winter and summer. A basement, if dry, makes a good storage space, or for cool weather the garage is ideal. The thing always to

keep in mind is the fact that the place should be both cool and dry, as fluctuating temperature or increasing humidity both cause rapid deterioration and spoilage.

8. Later Care. If wheat is dry and hard, very little attention need be given. If, inadvertently, wheat becomes damp, or where the percentage of moisture content is not known, then it is suggested that the following procedure be carried out: Thirty days after storage, turn and screen the wheat for the removal of weevil and other pests. A small sieve can be made by using a wire screen (such as door or window screen) with 10 to 14 meshes to the inch. Merely pour some of the wheat from one container into the sieve, shake back and forth a few times, and then empty sieve into another container.

Summary: If selected and stored under the conditions outlined above, wheat should keep indefinitely. Particular attention should be directed to the following three factors which are absolutely necessary to prolong the storage life of wheat:

1. Variety
2. Moisture content
3. Cleanliness

THE CHURCH MOVES ON

(Continued from page 554)

West Palm Beach

MOST of the Mormons in West Palm Beach, Florida, had no intention of joining the church five years ago. Now they lead the South in paying their tithes, attending their meetings, and teaching the gospel to non-members.

Before the branch was organized in August, 1938, there were only seven members in town. Now there are 68. Of these, 100 percent pay tithes and offerings, 60 percent attend every meeting, and 33 percent are local missionaries.

The branch president, William M. Brown, was ordained shortly after he became a member three years ago. He succeeded the first president, E. W. Erickson, who moved to Texas. John Hawkins and R. Dewey Blair, counselors, are also new converts, as are most of the auxiliary officers.

When praised for the tireless efforts of his twenty-two local missionaries who call from door to door and hold cottage meetings regularly, President Brown shrugged and replied simply: "We've barely got our foot in the door at West Palm Beach. The work to do is still in front of us."—Jack N. Anderson. (Concluded on page 566)



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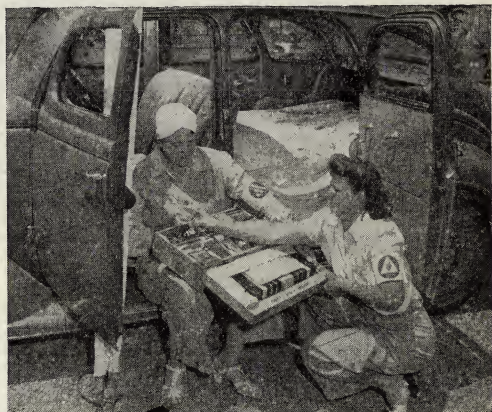
THE CHURCH MOVES ON

(Concluded from page 565)

Stake Presidency

IN the Carbon Stake, President George E. Jorgensen and counselors, Parley H.

Rhead and Arvel R. Stevens, have been released. Elton L. Taylor has been sustained as president with Arvel R. Stevens and Cecil Broadbent as counselors.



ONE
WOMAN'S
ACHIEVEMENT

This is what one woman, Minnie Crumbe (Mrs. John Crumbe), of Salt Lake City, has done in defense work: She has completed seventy-five hours of first aid work, including two nursing courses; taken instruction in fire-fighting and dealing with gases; and has received certificate pins and the insignia for air raid warden. She has a volunteer defense hospital fully equipped. She made a perfect alert test in June with her ambulance under the supervision of medical attendants at the St. Mark's Hospital.

Sister Crumbe is also active in church work, being a sunshine worker for the Relief Society.

FOR GARDENERS

(Concluded from page 520)

of corrugated cardboard, tightly crumpled paper pressed compactly into the insulating space, or mineral wool. Of these various types of insulation, mineral wool is the most satisfactory. The top or lid can best be insulated by surfacing it with a layer or two of structural insulation board.

When used in an unheated building, the box should be opened for only very short periods during freezing weather for the removal of stored produce, and it should not be opened during very cold weather. Before freezing weather occurs in the fall, the stored produce can be cooled off by leaving the lid open during the night and keeping it closed during the day.

When an unheated building is not available, the insulated box can be placed in a heated basement, if the box is connected with the outdoors by means of a ventilation flue. Such a flue should consist of two tubes, one extending nearly to the bottom of the box to provide an intake of cold air, while the other one should open near the top of the box to allow for the escape of the warmer air.

A small box with inside dimensions of five feet eight inches in length, one foot five inches in width, and two feet six inches in depth has a maximum capacity of approximately sixteen bushels of fruits and vegetables.

Miscellaneous Types of Storage. Where neither a storage room or insulated box is available, successful short storage of apples, the root crops, white potatoes, and cabbage can be improvised in an unheated building such as a garage or attic. Where storage is to be made in the attic, the produce should be held in some cool place

until the attic has become sufficiently cool to be used for this purpose. The root crops, such as carrots, beets, etc., keep well when buried in moist sand, which for convenience should be placed in boxes. The produce in the sand box can be held safely until cold weather. When the weather becomes cold enough so that the stored roots are likely to freeze, they should be moved to the basement or the box should be heavily covered above and below. Apples and potatoes can be kept until very cold weather if they are placed in a cardboard or wooden box that is well covered below and above.

If a large box is available, a good storage can be improvised by lining the box heavily above and below with tightly packed crumpled paper, and then setting containers of the produce to be stored inside and stuffing paper tightly between and over these containers. Such boxes can then be covered with rugs, carpets, or other similar types of coverings.

When one of the types of storage discussed under "Miscellaneous" is used, it probably would be wise to move the stored produce to the basement during periods when the temperature is low outside. The temperature at which they should be transferred to the basement would depend, of course, on the amount of covering provided.

* * *

Note: Farmers' Bulletin No. 1939 on "Home Storage of Vegetables and Fruits" gives a detailed discussion of storage facilities and methods of handling each crop. This publication can be purchased for ten cents, from the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C.

THE HOLY BIBLE

(Continued from page 532)

INSPIRED PROPHETS

THE Holy Bible as the masterpiece of the world's literature, is the most majestic exposition of religion ever given to man. It contains the writings of the inspired prophets of God, and embodies the principles of the gospel of Jesus Christ our Lord. It enlightens us on the fundamental themes of revealed religion: man, scripture, salvation, faith, prayer, and immortality. God reigns in heaven and in earth. He is the rightful king of nations, and the source of supreme good to men. In his image man was created. Prophets like Moses, Isaiah, Hosea, Jeremiah, Daniel, Ezekiel, and Micah were divinely appointed servants, and they wrote the holy scriptures and inspired the peoples of the ancient world to believe in God and to hope for the Redeemer of the world. They had the highest possible knowledge of moral and religious laws.

In the National Library building in Washington, D.C., an artist has shown on the dome the functions of the different nations of the earth. Each nation is represented by an allegorical picture, with a legend underneath. The legend for Judea is religion; for Greece, philosophy; for Rome, administration; for Germany, printing; for America, science. So Israel had to do with ethical and spiritual problems. The eternal question from the first was: "What is man and what is God?" "What is the relationship between man and God?" The message of Israel to the world was always: There is one God. In the book of Deuteronomy (6:4) there is this forceful sentence: "Hear, O Israel: the Lord our God is one Lord." All pagan nations worshiped force because of fear. The Israelites worshiped right be-

cause of conscience. When Moses answered the question: What is man? he wrote: "God made man in his own image." This truth we accept today. It gives us the consciousness of the moral law, based on the divine principle of the fatherhood of God, and the brotherhood of man. In the beginning was God, and he created all things. Just how it was done is far beyond our understanding.

The Hebrew race was the instrument chosen by God for his revelation of himself to humanity. Their relation to God was not of their own making. Israel did not choose God; God chose Israel.

The prophet Moses wrote the first five books of the Old Testament. The book of Genesis is incomparably the noblest composition of the early ages. It is said that more books have been written about the first chapter of Genesis than any other subject known to man, for it deals with God and the creation and man's divine origin. The Bible opens with an account of the creation of the heavens and the earth, and concludes in the book of Revelation with a description of the new heavens and earth—the ideal toward which creation is moving, and wherein God himself shall be the immediate source of illumination and the object of worship. In the first chapter of Genesis we have the most transcendent message in the Old Testament:

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. . . . (Genesis 1:1-5.)

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him, male and female created he them. (Genesis 1:26-27.)

MAN GIVEN DOMINION OVER THE EARTH

THE world had been made and had its tenant. He was in the image and likeness of his Maker. It was fitting that it be so, if the world was to fulfill its design. Between God and the earth is man. By steps which we cannot measure, the earth was created, and man was given dominion over all living creatures. How completely all thought of an origin less than divine is ruled out by such a word as "Image." To be able to think man and give him being required God. Man is accounted for. No way has been found but this. Man knows his Creator, listens to him, obeys him, loves him because of the response of man's nature to his God. "Few truths could be of more service in bringing man to the right apprehension of himself, and of his place in the universe, in quickening a high respect and a regard for his splendid possibilities in character and achievement, than that which at once declares and continually asserts his relationship to his Maker."

Adam and Eve were sent from heaven to this earth, and they were the progenitors of the human race. They excelled in knowledge all men since their time. Caedmon, Milton, Dante, and many of the great thinkers and writers of history have taken the Biblical description written by Moses and

(Continued on page 568)



"THIS POLICY *Is Saving ME* 20% ON MY FIRE INSURANCE

"It is issued by the **GENERAL of AMERICA**, one of the strongest capital stock fire insurance companies in America. They insure *preferred risk properties only*, then share the savings with policyholders in the form of premium dividends. I'd advise you to get **ALL the facts!**"

Ask your **GENERAL Agent** — **TODAY!**
CAPITAL STOCK INSURANCE . . . AT ITS BEST!

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GENERAL CASUALTY COMPANY OF AMERICA
FIRST NATIONAL INSURANCE CO. OF AMERICA**

H. K. DENT, President . . . Home Office: SEATTLE



**GENERAL
INSURANCE CO
OF AMERICA**
Home Office



THE HOLY BIBLE

(Continued from page 567)

given beautifully imaginative pictures of the first days of mankind. The prophets of the Old Testament came to know the living God by revelation, and they all had their special teachings and work to do. Moses led the children of Israel to the Promised Land and gave them the Ten Commandments which make our civic and domestic duties in the highest sense duties to God. All the prophets sought to raise the spiritual values of the times in which they lived, and inspired people to have faith in the only true and living God and to hope for the Redeemer of the world. The fatherhood of God and

the infinite value of the human soul inspired the highest righteousness and justice known to man. In every age since, the noblest inspirations of freedom have ever been found among the peoples who have partaken of the spirit of the Bible. The book was written originally in Hebrew and Greek, but has been translated into all the leading languages of the earth. It has gone into every land, and its influence has healed the nations. It speaks to every man in his own tongue, and holds converse every day in the year with a multitude, which no man can number, of all nations and peoples and kindreds and tongues.

ABRAHAM, FATHER OF THE FAITHFUL

WE have the story of Abraham, the "father of the faithful." He was born in Chaldea and left his home in the east and wandered towards the "lands of the setting sun." Traveling with his wife, Sarai, he came into the land of Palestine with his flocks and herds. There he built an altar and worshiped God. This is a great event in history, for from that first migration of Abraham to the present, the descendants of this noble man through Isaac and Jacob have been moving westward and have been the founders of nations and religions. There is in Abraham a grandeur of soul, and an instinctive perception of the true and eternal, which places him in the foreground of human greatness. . . . The book of Exodus deals with the wanderings of the Children of Israel until they reached the Promised Land. During this period a complete system of laws, both moral and religious became established. "The health of the people was cared for by a definite set of hygienic regulations and the ritual for worship was proclaimed." The laws of Moses enjoined kindness to strangers, gentleness to widows and orphans and consideration for animals. The nineteenth chapter of Leviticus should be remembered for all time. "Thou shalt not go up and down as the talebearer," (Leviticus 19:16) is one of its significant teachings. The Ten Commandments, which have had such a lasting influence on human history, were delivered engraven on stone "by the finger of God." They have had the greatest influence, as a system of laws, in the history of the western world. . . . One of the sublime and noble stories of Deuteronomy is the account of Moses standing on Mount Nebo and looking into the Promised Land across the River Jordan, when he saw the fields and orchards of plenty and the little town of Jerusalem. He had led the Children of Israel to their future home. He looked to God for everything and grew in his faith to such an extent that the human factor was almost lost sight of in the divine.

THE BEAUTIFUL LAND OF PALESTINE

High and impressive mountains are characteristic of Palestine, and the

melting snows of Mount Hermon are the sources of the River Jordan. The cedars of Lebanon are like the red-woods of California, and Isaiah calls them "the glory of Lebanon." It was these trees that the poet-prophet Hosea referred to when in his deep feeling he wrote the words found in the fourteenth chapter of the book of Hosea. "The lovely trees and flowers in nature often inspired the prophets to write, as for example the first seven verses of the fifth chapter of Isaiah. The old prophets were close observers of nature, for God had created everything, "even the stars."

The Children of Israel became a rural race. They tilled the soil, planted the vine, and followed their sheep. They loved the mountains, streams, and sky and sang praises to their Creator. There are the songs of the farmer and the psalms of the shepherds, for the relation of a shepherd to his sheep "is very intimate and tender." He always leads, never drives them to pasture and water. One of the familiar verses of Isaiah shows how careful the shepherd was of his lambs:

He will feed his flock like a shepherd,
He will gather the lambs in his arm
And carry them in his bosom,
And will gently lead those who have their young.

The Children of Israel turned to the Land of Promise because they expected to own fields of wheat and barley and hillsides covered with vines and fig trees. The Promised Land was theirs to be made holy in their homes, and they became a home-loving people. In the eighth chapter of Deuteronomy are these words:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills:

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. (Deuteronomy 8:7-10).

In gratitude for such a land, there should be no slavery, for each man could sit under his own fig tree and from day to day till his little plot of ground. When Isaiah witnessed the people coming back over the deserts from their bondage in Babylon, he wrote the most beautiful lyric of all time, the fortieth chapter of Isaiah.

ISAIAH'S PROPHECY CONCERNING THE SAVIOR

As the prevalent note of the Old Testament scriptures is that God rules in heaven and in the earth and is the rightful king of nations and the source of supreme good to men, so the New Testament shows us that in Christ do we find the worthy culmination of the divine revealing purpose of God



**I'M EARNING MORE,
SO I'M SAVING MORE
FOR THE OPPORTUNITIES
OF THE FUTURE**

Work may not always be so plentiful . . . wages as high . . . as today. So put aside your dollars . . . as many as you can . . . in a savings account at DESERET FEDERAL. Safety is assured to \$5000 by a permanent agency of the United States government . . . Liberal dividends are compounded every six months.

**\$1 will open
your account**

Jos. E. Kjar,
President

Alex E. Carr,
Secretary

**DESERET
FEDERAL**
Savings and Loan
ASSOCIATION

44 SOUTH MAIN

throughout the ages. Christianity is summed up in Jesus Christ, who, while manifesting the spirit of the Old Testament, transcends it. Jesus was perfect in righteousness and revealed the character of God the Father. Looking forward through the centuries, we have the prophet Isaiah, in words that have become an exquisite idol, telling about the coming of the Christ child:

And his name shall be called
Wonderful, Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace.

The living God moves through every page of the Bible and it is the one volume that has given understanding to man who is in search of life and truth as no other influence of history. The more one reads it, the more one is convinced of the divinity of man and his immortal and divine destiny. Influenced by this sacred message, Shakespeare wrote:

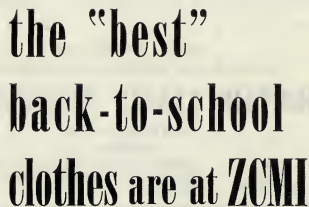
What a piece of work is man! how noble in reason! How infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God!

The Holy Bible was for our forebears a charter of their liberties. The Pilgrim fathers looked upon their Bible as the most precious piece of the cargo on board the Mayflower. The settlement of America is a thrilling story of adventure: Pilgrims and Puritans in Massachusetts, Episcopalians in Virginia and Maryland and New York, Quakers, Moravians, and Mennonites and Lutherans in Pennsylvania, Roman Catholics under Lord Baltimore in Maryland, and Baptists in Rhode Island. Differing greatly in language and race, they were one in a common desire to establish on this continent a commonwealth in which every man had direct access to the Bible to learn from it for himself the will of God.

For the first hundred and fifty years of New England life, almost every child that learned to read learned by the aid of a little book called *The New England Primer*. This primer contained so many sayings of the Bible that it came to be known as "The Little Bible of New England." To learn to read in that day was to imbibe not only the language but also the teachings of the Bible. This enabled the people so trained to look upon all earthly events in the light of God's eternal purpose. America with its idea of justice, and human rights, and freedom and democracy, became largely the product of this book and its truth. When the

Revolutionary fathers learned that the war with England was interfering with the supply of Bibles, the colonial congress in 1777 voted, in spite of a severe shortage of money, \$20,000 for the purchase and distribution of the scriptures. To them, the Bible was the bread of life.

America and other civilized countries are coming back to the Bible. Even in Russia, there is a movement on to have the scriptures printed and sold in the large cities in that country. France, Italy, Spain, and the Scandinavian countries are turning to the writings of the prophets and to the message of the Savior of the world. As for our own country, Bible Week which we have every year has for its object the restoration of the book to its place of primary importance in the American homes, and this because entire families have learned how to make its truths applicable in daily life. Spiritual understanding of its teachings has restored and maintained health, solved financial and other problems of the family circle, and the living standards, physical, mental, and moral, of millions of people. In the United States at the present moment, the organized efforts to teach the people the truths of the holy scriptures as written by Moses down to John the Revelator come at a time of national crisis. In such an hour, men and women turn almost instinctively to the support to be found in its sacred pages.



It's only natural that America's smartest, most practical clothes should be at ZCMI. For 75 years we have featured only the finest, most famous brands. The Mademoiselle, Alice Carol and Gaad Housekeeping collections of school clothes are exclusive here in the west.

ZCMI

America's First Department Store



To help you grow more' in '44

There's a tough job ahead of every patriotic American farmer—it's to plow more, plant more, grow more for 1944 in spite of the help and machinery shortage.

One way to help meet that tremendous goal is to own a sturdy Oliver 70 tractor. You'll find it will go a long way toward replacing those missing men. The smooth, powerful, six-cylinder, high compression performance—the easy handling and all-around usefulness of the 70 will help you grow more in '44.

You'll plow more, too, in '44 if you have an Oliver Two-Way Tractor Sulky Plow. Drawn by the sturdy 70, it plows deep,

wide, and handsome—leaves no dead furrows to speed washing away of fertile top soil or cause sudden, jolting strains on mowers, combines and other equipment. You'll find it the ideal answer to your plowing needs.

Oliver is doing its best to make and ship farm equipment as fast as materials are available. If you need new equipment, we suggest you see your nearest Mountain States dealer NOW to assure yourself of weapons in the '44 battle of Food Production.



HELP PLOW 'EM UNDER

BUY U. S. WAR SAVINGS BONDS AND STAMPS

MOUNTAIN STATES IMPLEMENT CO.

OGDEN, UTAH

BRANCHES

UTAH
Ogden,
Tremonton

IDAHO: Preston, Blackfoot, Shelley,
Idaho Falls, Rexburg, Rupert, Twin
Falls, Buhl.

Some stories never grow old

IN THE GOSPEL NET

by Dr. John A. Widsote

is such a story

For mothers—for sons—
a family saga

\$1.25 handsomely bound

At Bookdealers Everywhere

Lifting the Cigaret Ad Smoke Screen

(Continued from page 536)

it stoutly maintains that "you can't buy, beg, or borrow a stale Old Gold." The commission regards these claims as so much malarkey. It says that at the time of filing the complaint nothing had been added to the tobacco of Old Golds which was not already known and used in the manufacture of cigarettes; and it believes that old age will make Old Golds just as stale as any other cigaret.

A sidelight on cigaret advertising is provided by P. Lorillard's boosts for "Sensations," the company's ten-cent cigaret. "You can't buy better smoking pleasure at any price"—that from the makers of fifteen-cent Old Golds!

One of the most damaging accusations against smoking is that it irritates the throat. The manufacturer who could overcome this objection would indeed have something to talk about. In 1934, Philip Morris & Company set out to prove they had. The company underwrote an experimental project on rabbits. The researchers proclaimed that smoke from cigarets which contained glycerine as a moistening agent caused irritation to Bre'r Rabbit, while smoke from tobacco containing diethylene glycol "had only a slight and momentary action." As you may have guessed, Philip Morris was the cigaret containing diethylene glycol, and the one most enjoyed by the hard-smoking rabbits.

Delighted with this finding, Philip Morris then hired ten doctors, each of whom was to perform an experiment on ten human beings. The results were described in an advertisement in the *Journal of the American Medical Association*: "Patients with coughs were instructed to change to Philip Morris cigarets. In three out of four cases the coughs disappeared completely. This Philip Morris superiority is due to the improvement of diethylene glycol as a hygroscopic [moisture-retaining] agent."

This pronouncement aroused the ire of the glycerine makers, who promptly hired ten other doctors, each to experiment on ten patients. These doctors found no difference in the amount of throat irritation caused by glycerine and by diethylene glycol.

Philip Morris then took another flier in medical research. It gave a grant of \$10,000 a year to the department of otolaryngology at St. Louis University. Dr. Arthur Proetz, in accepting the grant, insisted upon complete freedom of investigation. After working two years, Dr. Proetz reported that accurate methods had not yet been found by which to judge whether glycerine or diethylene glycol caused more irritation of the throat. His experiments showed that different doctors reading the same throat could not agree, and that there is

THE IMPROVEMENT ERA

LIFTING THE CIGARET AD SMOKE SCREEN

no uniform device for measuring throat irritation.

The commission has dashed icy water on these glowing claims. It regards Philip Morris' so-called scientific tests as a farce—inaccurate, incomplete, and bought and paid for. The complaint charges that when cigaret smokers change to Philip Morris, nose and throat irritation is not cleared up. Moreover, it asserts, Philip Morris cigarets themselves cause throat irritation.

The company, in its answer to the complaint, insists that the experiments were made "for the sole benefit of the medical profession," and not for advertising purposes. Yet since the great diethylene glycol test was first reported, Philip Morris' annual sales have leaped from 642,000,000 to 12,000,000,000.

OF COURSE the answers of all four companies generally deny the FTC charges and attempt to justify their advertising practices. But cigaret manufacturers must rely on ridiculously incomplete evidence when they try to prove that their particular brand is less irritating, kinder to the throat, or somehow superior to all other brands. The FTC explains that there are so many

variable factors in the growing, blending and processing of tobacco that no company can produce large quantities of cigarets with a standard content of nicotine, tars, and other harmful substances. The truth is that all the leading brands contain substantially the same grades of tobacco and pay substantially the same prices. . . .

The Federal Trade Commission, by disciplining chiselers and falsifiers, hopes to remove any burden on the honest advertiser and to help him avoid the temptation of resorting to deception in self-defense. The commission has no quarrel with national advertising generally, which has greatly improved in recent years, both in ethical responsibility and in self-restraint. And it has so far had no quarrel with Liggett and Myers, the makers of Chesterfields, who have usually and wisely been content to suggest that "they satisfy." Recently, however, Chesterfield's radio programs have featured a number of deep southern accents who assert that they have been immensely impressed by the way the makers of Chesterfields gobble up their very best tobacco. The cigaret advertising disease seems to be catching.



*Freedom
of
Speech*

Since before the birth of American independence, the newspapers of the New World have championed a fundamental right of all men: Freedom of Speech. The editorial columns of the Sunday Salt Lake Tribune today are continuing this tradition with thoughtful and forceful expressions of opinion bearing upon the significant events of the day. In this time of war, when America is preparing for peace and the defense of the rights on which our nation was founded, the Sunday Salt Lake Tribune editorials provide a background of constructive thought for Americans.



*New York
Times
Foreign
Staff*

In its desire to obtain complete coverage of the world's battlefronts, the Sunday Salt Lake Tribune includes the New York Times Foreign Staff in its already comprehensive news from press services. This staff of writers is a hand-picked corps of America's leading journalists, versed in the background and the current complexion of the nations from which they write. Through this staff, the Sunday Salt Lake Tribune obtains an intimate presentation of news on the war fronts and among the peoples at war—another of the many features found only in the Sunday Salt Lake Tribune.

PIONEER DIARY

(Continued from page 533)

Saturday, June 12.^a Bade farewell to many who seemed dearer to me than life &, seated in the carriage with sis. P[erice], M[argaret] & E[li].^a I took my departure from Winter Quarters. It commenc'd raining soon after our start—one of br. P[erice's] drivers had the misfortune to break his wagon tongue which was soon repair'd—we travel'd 7 m[ile]s, the weather became fine & we encamp'd at night having 14 wagons in com[pany]. I felt a loneliness for a while after parting with my friends, but the spirit of consolation & rejoicing return'd & I journey'd with good cheer.

Sunday, June 13. The day fine—we met Parley returning to town—arriv'd at the [Elk] Horn [River] just before sunset—my feelings were very peculiar thro' the day—it verily seem'd that the glory of God rested down on the wagons (21 in number) and overspread the prairie.

Monday, June 14. Cross'd the river, the Elk Horn, which is a muddy, swift-running stream, on a raft in the afternoon—before which sis. Smith, Thomp[son], & Sess[ions] came to our carriage—we had an interesting time—sis. P[erice] & sis. T[hompson] spoke

in the gift of tongues & many interesting things were said.

After crossing I went to sis. Sess[ions'] tent, spoke to Lucia & Mary about their relationship, &c., & was made to rejoice in hearing them speak in the gift of tongues.

Tuesday June 15. The brethren call a meeting around a Liberty pole^a which was erected yesterday, for the purpose of organizing the camp^a—judg'd to be (Continued on page 573)

^aThe brethren erected a Liberty Pole on the west bank of the Elk Horn River and hoisted a white flag on its top, as a signal of peace to all nations, and also to designate a place for public gathering. About 300 wagons had collected. The brethren commenced to organize the Saints into Hundreds, Fifties and Tens. A messenger was sent back to Winter Quarters to hurry on those who still tarried behind who wished to join the emigrating companies.—*Journal History*. This I believe, was the first Liberty Pole ever erected by the Latter-day Saints. Several Liberty Poles were later erected in the Salt Lake Valley. This day, June 14, incidentally, is now our national Flag Day.—*Laetia C. Snow*

^aThe organization into "Hundreds, Fifties, and Tens" needs explanation to be correctly understood. It was a count neither of the number of wagons nor of families, nor of the total number of individuals, but rather of the able-bodied men, those who were able to carry arms, handle teams and cattle, act as guards, and perform other service in protecting and providing for the aged and infirm, the women and children. Therefore there were as many as forty to fifty individuals in some of the companies of "ten," and the twelve to sixteen hundred people making the present journey were organized into four "Hundreds," as follows:

First 100, Daniel Spencer, captain; first 50, Peregrine Sessions, captain; second 50, Ira Eldridge, captain.
Second 100, Edward Hunter, captain; first 50, Joseph H. Smith, captain; second 50, Isaac Rich, captain.
Third 100, Jedediah M. Grant, captain; first 50, Joseph B. Noble, captain; second 10, Robert Peirce, captain.
Elder R. Snow traveled in the third hundred, the first fifty of that hundred, the second ten of that fifty, which group comprised thirty-five individuals. There were seven persons in the Peirce family, with whom Eliza traveled.



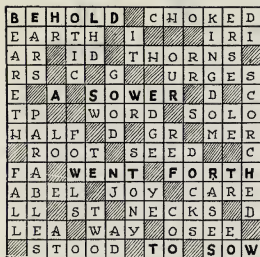
*Sunday
Funnies*

As long as any reader can remember, the comics found in the Sunday Salt Lake Tribune have provided fun and entertainment for the entire family. It is a prime concern that the Tribune comics reflect the highest type of American pictorial humor. That's why you will find such outstanding comics as Blondie . . . Terry and the Pirates . . . Bugs Bunny . . . Mickey Mouse . . . The Jiggs . . . Jane Arden . . . Popeye . . . Gasoline Alley . . . Out Our Way . . . Moon Mullins . . . Little Orphan Annie . . . Skippy . . . Tippi . . . and many others.

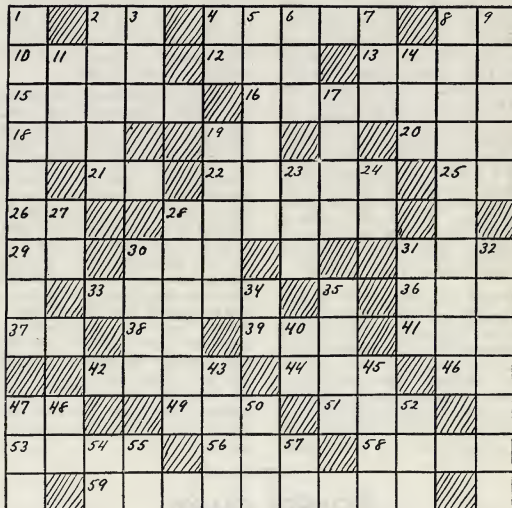
*the Sunday
Salt Lake Tribune.*

THE SUNDAY SALT LAKE TRIBUNE, delivered with either the daily Salt Lake Tribune or Daily Salt Lake Telegram, is the West's greatest newspaper 3 1/2¢ buy, costing each Sunday only.

^aPresident Brigham Young's advance company of pioneers was now beyond Ft. Laramie. In it were 73 wagons, 143 men, 3 women and 2 children. President Young left Winter Quarters April 14 and arrived in the Salt Lake Valley July 24.
^aMargaret Peirce Whiteside, 24 years of age, later Aunt Margaret Young (wife of President Young), Eli Harvey Peirce, age 20.



"A prophet is not without honour, save in his own country, and in his own house."
—Matthew 13:57.



For an Earlier

VICTORY...



Buy

MORE

War Bonds



FOR BETTER

Printing



CALL OR WRITE

The Deseret News Press

29 Richards Street, Salt Lake City

HORIZONTAL

- 2 "And . . . went out from thence" Mark 6:1
 4 "which have been since the world . . ." Luke 1:70
 8 Dialect of Eastern Assam
 10 "the thirteenth day of the twelfth month, which is the month . . ." Esther 8:12
 12 A city of Benjamin I Chron. 8:12
 13 Assistant
 15 "And he went . . . about the villages, teaching" Mark 6:6
 16 "And when the . . . day was come" Mark 6:2
 18 "is written with a . . . of iron" Jer. 17:1
 19 Egyptian solar deity
 20 "upon the great . . . of their right foot" Ex. 29:20
 21 "and stood up for . . . read" Luke 4:16
 22 "whosoever shall do and . . . them" Matt. 5:19
 25 North River
 26 and 53 "And he could there do . . . mighty . . ." Mark 6:5
 28 "What . . . is this which is given unto him" Mark 6:2
 29 Topographical Engineer
 30 "... hath done what . . . could" Mark 14:8
 31 "and sitting upon an . . ." Matt. 21:5
 33 "and . . . mighty works" Matt. 13:54
 36 Israelite of the tribe of Asher I Chron. 7:34
 37 Egyptian sun god
 38 "but . . . his own country" Mark 6:4
 39 "And he closed . . . book" Luke 4:20
 41 The (F. pl.)
 42 One twelfth of a foot
 44 Tarsi
 46 Doctor of Theology
 47 "the brother . . . James, and Joses, and . . . Juda, and Simon" Mark 6:3
 49 Snake-like fish
 51 Meadow
 53 See 26 across
 56 "drowsiness shall clothe a man with . . ." Prov. 23:21
 58 "For this . . . is mount Sinai in Arabia" Gal. 4:25
 59 "he taught them in their . . ." Matt. 13:54
 Our text is 2, 4, 21, 22, 38, 39, and 59 combined

VERTICAL

- 1 "Is not this the . . ." Mark 6:3
 2 "where, David himself and his men were wont to . . ." I Sam. 30:31
 3 Sea eagle
 4 Buyer's option
 5 "let him seek peace, and . . . it" I Peter 3:11 (pl.)
 6 The marsh crocodile
 7 Hammer of a gun
 8 "and many hearing him were . . ." Mark 6:2
 9 "Let us pass over unto the . . . side" Mark 4:35
 11 Female deer
 14 "gave it again to the minister, and . . . down" Luke 4:42
 17 Four fifths of bacon
 19 Pens
 23 "can . . . one cubit unto his stature" Matt. 6:27
 24 His majesty
 27 Whirlwind off the Faroe Islands
 28 "From . . . hath this man these things" Mark 6:2
 30 Part of leg between ankle and knee
 31 Indian mulberry
 32 "and are not his . . . here with us" Mark 6:3
 34 And (F.)
 35 "laid his hands upon a few sick folk, and . . . ed them" Mark 6:5
 40 House of Commons
 43 Grecian supreme goddess
 45 Lover
 47 "and among his . . . kin" Mark 6:4
 48 Field Officer
 50 Loiter
 52 "he is of . . . ; ask him" John 9:21
 54 Recording Secretary
 55 Southern state
 57 "that they may . . . into the country" Mark 6:36

PIONEER DIARY

(Continued from page 571)

more than 300 wagons⁴ cross'd over at noon this day—this afternoon several of the sis. met in a little circle on the prairie in front of our wagons. Br. Peirce met with us—Fath[er] Smith staid until sent for on business—we had a good time, altho' the prairie wind was somewhat annoying. Sis. Sess[ions], Chase & E[?] present. Receiv'd a letter from S[arah] M. Kimball.

Wednesday, June 16. When I left Winter Quarters, Sis. Young wish'd me to write a few lines to her. In compliance with her request I wrote the following:

TO MRS. MARY ANN YOUNG

Mother of mothers! Queen of queens,
For such thou truly art—
I pray the Lord to strengthen thee
And to console thy heart.
[7 verses follow]

This day met Mary Ellen, Mary A. & sis. Smithies at fath[er] Sess[ions]—had an interesting interview—sis. Smithies spoke in a new tongue—Mary Ellen interpreted. Sis. Sess[ions] & I took a walk, call'd at P[arley] P. P[ratt]'s—had a conversation with him—I sang a song of Zion to his family. Sis. Sess[ions] interpreted.

Thursday, June 17. Call'd in the morning at sis. Thompson's tent—sis. Smith present—sent for sis. Sess[ions]—br. Lawson spoke in tongues. After sis. Sess[ions] & I left, he sang a song & interpreted. Sis. T[hompson] also sang & br. L[awson] interpreted. . . . I went home with sis. S[essions]—wrote in her little book to sis. Pratt.

Friday, June 18. Had a treat of a spirit in the wagon. Sis. Moore & sis. Sess[ions] p[rese]nt. In the aft. attended meeting at sis. Beaches—most of br. Pratt's fam[ily] p[rese]nt—had a refreshing time.

⁴Describing an earlier, similar scene—the move from Mount Pisgah to Winter Quarters—Wilford Woodruff wrote:

"I stopped my carriage on the top of a hill in the midst of a rolling prairie where I had an extended view all about me. I beheld the Saints coming in all directions from hills and dales, groves and prairies with their wagons, flocks, and herds, by the thousands. It looked like the movements of a nation."

THE FIELDS OF McKAY

(Continued from page 531)

weather at Huntsville was more severe than ever experienced in the regions of eternal ice and snow. On the first day of the cold spell (January 19th) the mercury in the thermometer was frozen and the temperature must have been down 60 below zero. Children had their ears, fingers and toes frozen in going a distance of a few rods to school.

We learn also that the people of Huntsville are in general good condition. All the associations instituted for the improvement of the community are doing much good and a circulating library is of special benefit to all classes. A late visit to the settlement by President Woodruff was greatly appreciated as the instructions given by the venerable apostle were of an intensely interesting character.—Deseret News, 32:49.

Sis. Sess[ions] & I went to br. Hunter's, found sis. H[unter] out of health—told them I had long desir'd to bless sis. H[unter]—went into the wagon—I spoke to br. H[unter] in the gift of tongues, sis. S[essions] interpreted, after which br. H[unter], sis. S[essions] & I laid hands on sis. H[unter]'s head & rebuk'd her illness & blessed her. I then sang a song to them & sis. S[essions] sang the interpretation. Susanna present & arose & bless'd sis. H[unter]. This day br. Spencer's hundred leave & move forward.

Saturday, June 19. Our division under J[edediah M.] Grant leave the Horn—we soon come in sight of the com[pany] that started yes[terday]. Near the place of their last night's encampment they found the carcass of a man recently kill'd, and picked by the wolves—many papers were found which designated him to have been an Officer from St. Louis.—We encamp'd on the Platte River—about 15 m[ile]s from where we cross'd the [Elk] Horn. The pole of Liberty with the white flag waving was erected by the com[pany] that preceded us—we saw it several miles distant.

Sunday, June 20. This mor. heard the painful news of a combat between Jacob Weatherbie & another br. & three Indians. Br. W[etherbie] was shot by one of the Indians thro' the body, while endeavoring to prevent them robbing his wagon. Those 2 brethren had been sent back to Winter Quarters on business, & were at the time of the encounter about 7½ ms. on the other side the [Elk] Horn. My health ill today, not able to attend the general meeting, but sis. Chase, Sessions, &c., met with us at br. Peirce's wagons, & we had a rejoicing time.

Our manner of encampment which we commenced last night is by joining the wagons in a circle, so as to form a yard for the herd; each hundred by itself.

Monday, June 21. The artillery does not arrive—we do not journey. Br. Weatherbie died yes[terday].

(To be continued)

Through the years we read further of good crops and bad, depending on the fortunes of weather in this valley, but we are assured that it could produce richly of "oats, wheat, barley, potatoes, and vegetables of the harder kinds . . . also fine apples, sugar beets, peas, &c."

1865—A good crop of hay and a fair yield of oats was gathered, but an early and heavy frost damaged the wheat, so that little was gathered fit for family use.

1866—Flying grasshoppers did some damage to fall crops. They deposited their eggs, and for the seven succeeding years the settlement continued to be troubled with these invaders of the rights of farmers. In many instances they destroyed every living

(Continued on page 574)

"I like this"



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Cup**

For...

**10 years winning
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its FLAVOR**

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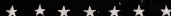


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HOTEL UTAH

GUY TOOMBES, Managing Director



THE FIELDS OF McKAY

(Continued from page 573)

green thing on some men's farms, while others were fortunate enough to save a portion and others raised full crops.

1867—February 1: We are having a very mild winter thus far, for this valley. There are now about eighteen inches of snow on the level; today it began snowing again; at present it is raining, with some sleet . . . We have a good school, well attended. The people begin to feel the importance of education; may that spirit increase. The meetinghouse has been built altogether by donation. I never lived in a community where there was more liberality in donation. In our poverty we have erected the walls and inclosed a building that, when finished, will cost not less than \$10,000. The people feel united and are trying to keep up with the spirit of the times.—*Deseret News*, 16:49.

1869—In the spring of 1869 a cooperative store was organized in Huntsville, with about \$700.00 worth of stock subscribed. . . . President Francis A. Hammond went east on a mission to the States in October, 1869, agreeable to appointment of the church authorities . . . James Hawkins and wife likewise went on a mission to the Sandwich Islands. . . . George Halls taught the district school at Huntsville. When he was absent Wm. S. Lish and David McKay took charge of the school.

1887—In 1887 the presiding priesthood at Huntsville held a series of prayer meetings among different families which resulted in much good. The largest grain crops ever known in Huntsville were harvested this year, about 63,000 bushels of grain being raised; also a good crop of potatoes was gathered which commanded 40 cents per bushel in the market.

1888—The yield of grain in Huntsville, in 1888, amounted to 50,000 bushels; the potato crop was also very good, but prices were so low that it did not pay to haul them to Ogden. The farmers found it more to their advantage to keep good cows and chickens, as eggs and butter found a ready sale in the market.

1899—The grain crop of Ogden Valley in 1899 was almost an entire failure, it being frozen and shrunk so badly that the millers refused to exchange flour for it. Two crops of alfalfa were raised.—*Deseret News*, October 19, 1899.

PRESIDENT McKAY—GENTLEMAN . . .
AND FARMER

THUS runs a sampling of the yield of the years from the farms and the fields, and from the lives of the men and women of Huntsville, Ogden Valley—and it is these same fields that President McKay still cultivates, not in absentee—but with strong hands—the fields of his father, the fields of his boyhood, where things began stirring at daybreak—including sleeping boys, roused by the kindly but commanding voice of Father McKay. Work was long and hard in those days at the house of McKay, but time was taken out for church and school, for prayer and books, and for baseball, riding, and skirmishes with other boys.

In 1917, when David McKay, senior, finished the full days of his life, he left to the four McKay brothers, David O., Thomas E., Morgan, and William,

various range land and farm properties in the Ogden Valley. To the four living girls of the family, Mrs. Joseph R. Morrell, Mrs. George R. Hill, Mrs. Joel Ricks, and Mrs. Thomas B. Farr, he left other equities of equal value—and to all the family jointly he left the old rock home that stands between the two segments of highway that run through Huntsville.

To the original story-and-a-half stone structure (successor to the earlier log cabin that first gave them shelter) much has been added, to include now eight sleeping apartments and four kitchens and bathrooms. Here each year gather the McKays, children, grandchildren, and great-grandchildren of the original Huntsville founder of the family—once always on the third day of May, the birthday of their father; and once always on August 28, the birthday of their mother, and at such other times as can be found—to renew their own associations and to give their children and their children's children something of the cherished traditions which have held this family so long together.

IF you were to go to Huntsville today,

perhaps once or twice a week or perhaps oftener if the pressure of official duties in the office of the First Presidency permitted, you would be likely in the earlier hours of the morning or in the evening—or on any holiday—to find in working clothes a tall, broad-shouldered gentleman grooming a horse, or turning a stream of water, or riding a plow, or a mower, or a rake. David O. McKay is a gentleman and a farmer, but not the usual gentleman-farmer variety. These fields, the fields of McKay, he has cherished from youth, and much of his own work goes into making them produce. Peas, seed potatoes, and hay are the crops this year. Four work horses and a saddle horse eat more of the hay and oats than they are entitled to—but that is a weakness of this gentlemanly farmer. He has dispensed with the services of otherwise capable hired men for not 'understanding' his animals, and has tolerated other faults if they "knew" his horses, and treated them accordingly. He breaks his own colts, always without violence, and will not have a horse that won't of its own choice come to him in the pasture. Chasing bridle-shy horses he will not tolerate.

Thomas E. McKay tells some stories of his elder brother that belie some traditional Scotch traits. One is of a horse—a good horse that was eating good hay and doing very little for it. When President McKay went on his worldwide mission of visitation for the church in 1922, it was suggested to him by Thomas E. that he first sell some of his surplus animals, which he declined to do. He had reared them and cherished them; they were his; they weren't just horses. Finally, by letter, he did authorize the sale of one Star by name, which horse Thomas E. accordingly

THE IMPROVEMENT ERA

THE FIELDS OF McKAY



(Photograph Courtesy "Deseret News")

"THE HOUSE OF McKAY," HUNTSVILLE, UTAH, AUGUST, 1943.

disposed of. Upon returning home President McKay saw Star in a strange field looking, as he imagined, a little "homesick." As she was trustworthy for children to ride, and with little other use for her in mind, he bought her back for full price, and put her back on his "hayroll."

At another time, en route to an assignment in the north, President McKay characteristically rushed from Salt Lake to Huntsville by car before Ogden train time. There he found that a boar, Caesar by name, had broken out of the pen. With minutes to spare, the boar was rounded up and put into an idle chicken coop for keeping until the pen could be repaired. During the

night on the northbound train he began to worry about that boar. Sometime near two a.m. the phone rang at the McKay home in Huntsville. Thomas E., who was there on one of his frequent stays at the old homestead, got up and answered it, and was advised that there was a telegram from David McKay. He reported that David McKay was probably by now in Montana. A delay ensued, and then the operator reported that this was from Montana; and so Thomas E. took the message. Having heard it he told the operator to wait and repeat it to the person to whom it was

addressed—David Lawrence McKay, eldest son of President McKay, whom he awoke to receive his father's message, which read: "Caesar in chicken coop. Water him!"

President McKay habitually arrives at his office at an unusually early hour in the morning—but even before that he is often likely to have traveled the forty-odd miles from Huntsville to Salt Lake—and may yet return to Huntsville in the late afternoon or evening to don old clothes, to plow, to plant, to water, to harvest, unmindful of weather or work. Thrown one day from the seat of a plow by unexpected contact with a buried stump, he fell flat on his back in a well-filled ditch. Ignoring the wet, and later questioned about the unwisdom of having continued his work in wet clothes, he said with good-natured sharpness, "Is that story all over the valley already? I let them dry on me so I wouldn't catch cold!"

In the original division of their heritage the McKay brothers drew lots. Various parcels of land have changed hands among them since that time—but *only among them!*—The clan of McKay still hold the birthright that came to them—the fields of their father.

And so the McKay fields in Huntsville are tilled, now, with the shortage of manpower, not infrequently with the help of his neighbors, Dale and Harold Newey and other friends, but always with much of the personal labor and supervision of President David O. McKay, who, when he counsels—"Till your lands; keep your birthright; cherish your farms and fields; never remove yourselves too far from the soil"—is not preaching words without substance. He is speaking what he knows and does.

They love their land because it is their own,
And scorn to give aught other reason why.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 545)

our full earned income. If the nature of a business requires special interpretation, the title payer should consult the father of his ward, the bishop.

When tithing has been paid, there should be no question about its use. They who are sustained as leaders of the church return all offerings to the people for various purposes. The tithing of the people makes it possible for the church to carry out the duties entrusted to it by the Lord in the development of the plan of salvation. By divine revelation the tithes of the people are administered by the presidency of the church, assisted by the council of the twelve and the presiding bishopric. These men exercise prayerful care in the use of tithing. It is disbursed with scrupulous care, for it is sacred. No moneys in all the world are more honestly administered.

The quibbler about the use of the revenues of the church is usually a part or non-tithe payer. The faith that leads to such voluntary contribution includes faith in the other principles of the gospel; including trust in the chosen and sustained servants of the Lord.

Tithing should be paid only to the authorized agents of the church—the presiding bishopric, bishops of wards, presidents of branches and mission presidents. Technically, it should be paid in kind. That is, the farmer would give of his crops and herds, the professional man of his cash income. However, inconveniences of transportation, storing, and disposition, sometimes causing losses, make it permissible and often desirable to pay all tithing in cash.

Tithing is a lesser law. The greater and more perfect law is the law of consecration, also known as the Order of

Enoch or the United Order. The Latter-day Saints have not yet attained to a degree of perfection enabling them to live under this more comprehensive law. Until that time comes the Lord requires obedience to the law of tithing—an equitable law under which the widow's mite counts for as much as the rich man's thousands. When all the members of the church are full and honest tithe payers, we may begin to look for the establishment of the law of consecration. Then the Lord may reestablish the higher law.

It is the invariable testimony of thousands that obedience to this law of tithing brings unalloyed happiness, the power to solve the problems of life, a nearness to God. All should covenant individually with the Lord who has given us life and all we have, that we will obey all his laws, including the law of revenue. Let us trust the Lord. He will not fail us.—J. A. W.

YOUR PAGE AND OURS

Salute to Marvin Smith

THE *Era* feels keenly the loss of Marvin Smith who has helped faithfully and well in the editorial department for the past two years. He has been called into the United States armed forces, where we know he will serve equally well. The *Era* staff wishes him Godspeed and a quick return.

The Civil War

Dear Editor:

Hartsville, S. C.

I READ in the *Era* that you appreciated complaints of things the people think aren't right. Here is one which should be considered, I think. It has been discussed by numbers of people to my knowledge, even in organizations. It is the write-up you published about General Sherman (February, 1943, page 78). You must remember the *Era* is nationwide and comes here in the South where he marched through and killed and destroyed unnecessarily, burning and even killing animals. The older folks still remember their hardships, their parents, especially.

I am a member myself and it didn't bother me, but if I weren't a member and had read the write-up, I would have never read the *Era* again. The Southerners know more about General Sherman than might be considered.

Thank you,

A Member

Proofing the Proofreader

EVERYONE reads the humor page it seems, to judge from the scores of returns reporting the repetition of the word "get" in the joke "Bright-Boy"—who wasn't supposed to stutter. Readers didn't stop there, however, for we learned about several scripture misquotations (is scripture ever quoted correctly?), wrong references in the crossword puzzle, our use of *marshaled* for *marshalled* (p. 402), faulty syllabication, and a number of factual errors—such as having had President Edward J. Wood succeed C. O. Card as president of the Alberta Stake when he actually succeeded Heber S. Allen.

For July, last month of "Proofing the Proofreader," book awards have gone to the following wide-awake readers, first from various parts of the country to report:

Douglas J. Harvey, Dayton, Ohio; Leo Herbert, Baton Rouge, Louisiana; Samuel J. Ferguson, Palmyra, New York; Mrs. W. H. Pitcher, Glengrove, Ontario; Henry Pieppgrass, Raymond, Alberta; Ethel S. Dent, Inglewood, California; Lorraine Ford, Centerville, Utah; Lea M. Wilton, Colonia Pichico, Chihuahua, Mexico; Mrs. Charles Geurts and RoMay O. Richards, Salt Lake City.

A number of additional awards have been made to get even wider distribution in this final, much-enjoyed orgy of error-finding. Our thanks to all who participated, especially to those who tried several times, only to find someone had beat them to the mail box.

Answer to Query

SOME of our readers have noticed the differences in recent issues of our magazine with issues of a year ago. The changes have been made in conformity with a ruling by the War Production Board which has curtailed the use of paper in periodicals.

To comply with the ruling to conserve paper, we have cooperated by using a lighter weight paper, and by using slightly reduced type. The editors of the *Era* felt that the messages to the church must not be decreased in number, and that by making these changes we could cooperate with the government in the emergency and at the same time serve the needs of our readers.

Merry Christmas

THE Post Office Department has asked that Christmas parcels for soldiers overseas be mailed between September 15 and October 15. Packages marked "Christmas Gift Parcel" may be mailed to soldiers overseas without a request from the soldier. Gifts for sailors must be mailed between September 15 and November 1.

Perfect Case

Tourist: "I clearly had the right of way when this man ran into me, and still you say I'm to blame."

Policeman: "You certainly are."

Tourist: "Why?"

Policeman: "Because his father is mayor, his brother is chief of police, and I'm going with his sister."

"Absence Makes the Heart"

"The Smiths seem to be getting along better these days."

"Yes—he visited his old home town last month and saw the girl he was in love with twenty years ago."

Breaking It Gently

"Mrs. Upton's pet dog has been run over; she'll be heart-broken."

"Don't tell her abruptly."

"No, I'll begin by saying it's her husband."

Enlarger

Mrs. Gabber: "Doctor, why does a small cavity feel so large to the tongue?"

Dentist: "It's just the natural tendency that your tongue has to exaggerate, I suppose!"

Hand Him the Moon

"What is a debtor, pa?"

"A man who owes money."

"And what is a creditor?"

"The man who thinks he's going to get it."

Parental Proof

Daughter: "But, dad, don't you believe that two can live as cheaply as one?"

Dad: "Why, sure; here are your mother and I living a lot cheaper than you are."

Hard to Account For

Bessie: "Men sure are funny critters."

Jessie: "What makes you think so now?"

Bessie: "Well, here's a story in the paper about a man who hadn't kissed his wife in five years, but he shot a man who did."

Puzzled

"What are ancestors, pop?"

"Well, I'm one of your ancestors, son. Your grandfather is another."

"But why do people brag about them?"

Depression

"Those sausages you sent me were meat at one end and bread at the other."

"Yes, ma'm. In these hard times it's difficult to make both ends meat."

Prowls, Too

Mrs. Dark: "Does your husband have a den?"

Mrs. Conant: "No. He growls all over the house."

Still Lost

Son: "Say, pa, the teacher asked me to find the great common divisor."

Pa: "Great heavens, is that thing still lost? The teacher had me hunting for it when I was a kid."

Face Value

Janitor: "Boss, how much yuh gwine ter pay me?"

Tom: "I'll pay you what you're worth."

Janitor: "Nah, suh, boss. I'se gittin' mor'n dat now!"

NINETY-THREE YEARS OF PROGRESS

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SEPTEMBER 9—ENGINEERING EXAMINATION
SEPTEMBER 10—REGISTRATION & INSTRUCTION OF FRESHMEN
SEPTEMBER 11—REGISTRATION OF SOPHOMORES & UPPER DIVISION STUDENTS
SEPTEMBER 13—CLASS WORK BEGINS

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Are Communism and its Related "isms" Preparatory to the United Order?

SAM BRANNAN and THE CALIFORNIA MORMONS

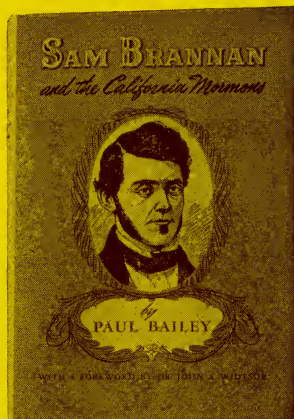
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